

The History of the Life of JESUS CHRIST.



*There were in the Field Shepherds Abiding by their Flocks-----
And y^e Angel of y^e Lord came upon them....And said. Behold I Bring you good
Tidings...Unto you is Born a Saviour which is CHRIST the Lord. Luk. 2.*

Mary The Evangelical *Fulford*
HISTORY:

OR, THE
LIFE of our Blessed Saviour
JESUS CHRIST,

Comprehensively and Plainly Related.

WITH
Practical Inferences & Discourses
THEREUPON.

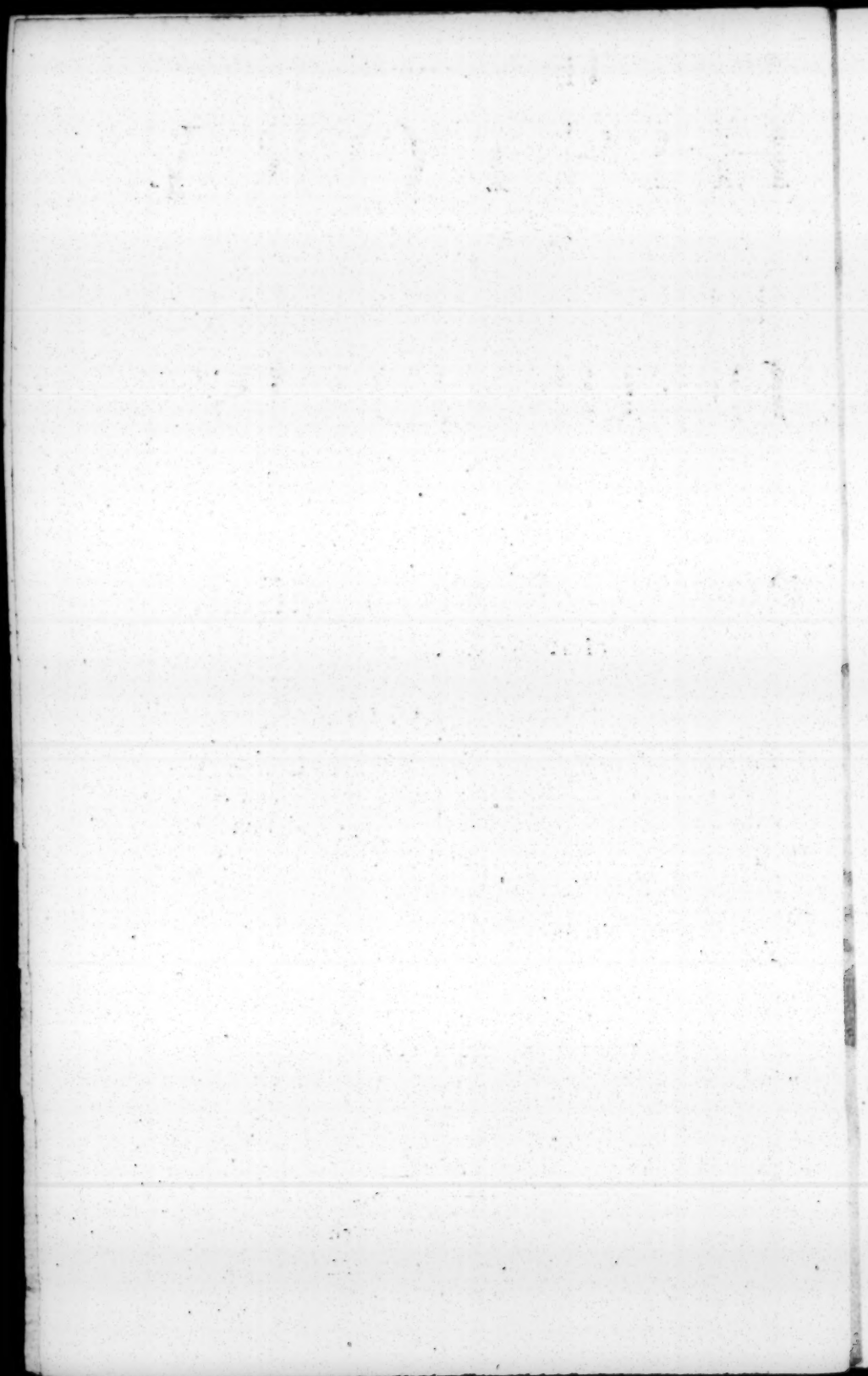
In Four BOOKS.

- I. Of the Birth of *John the Baptist*. Of the Conception and Birth of **JESUS CHRIST**; with an Account of what passed to his Entrance upon the Ministerial Function.
 - II. The History of the Acts and Miracles of our Saviour, in the first Two Years of his Ministry.
 - III. A Relation of his Acts and Miracles, in the Third Year of his Preaching.
 - IV. An Account of his Acts and Preaching, from the triumphant Entrance into *Jerusalem*. Of his Crucifixion, Resurrection, Apparitions and glorious Ascension into Heaven.
- With a Large Practical Introduction, by way of Preface.*

Written in French by the Learned *L. E. du Pin*, and Englished by a Divine of the Church of *England*, with Additions.

Adorn'd with Copper Cuts.

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T H E

P R E F A C E.

I. *The Design of this History.*

SINCE the only End and Design of Jesus Christs coming down from Heaven, and all the Circumstances of his Incarnation, his Birth, Life, Preaching, Death, Resurrection and Ascension, was to procure Salvation for Men; It is highly reasonable, that they should fully understand all those Mysteries, which are contained in the great Work of their Redemption, and be well versed in the History of that Life, and Death, from which they receive so great Advantage. They were Enemies to God: *Jesus Christ hath made a compleat satisfaction to his Father by his Death, and by his Discourses and Example hath Taught them what they ought to do; return unto him.* They can never sufficiently meditate upon the Sufferings, which the Son of God endured to expiate their Guilts, that they may make a grateful acknowledgment of them, by an unfeigned Love of him; nor upon those Truths which he hath Taught them, and exemplified by his own practice, since we must be saved by the observation of those Truths, and Imitation of his Actions. Ro. 5. 10.

For this Reason it is, that the Church of God in all Ages hath been so urgent with Christians, to
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The Preface.

receive the Holy Sacrament frequently, it being a lively representation of his Death, and of the Sacrifice, which he offered upon the Cross for a propitiation to God, and our frequent use of it, being an Authentick Testimony of our Thankfulness to God for his Goodness. Upon which account it is called the Eucharist, *i. e.* a Thanksgiving. But because we cannot obtain that Life Eternal, which Jesus Christ hath purchased for us by his Death, but by the exact observation of those Laws, he hath imposed upon us, and by following the Example he hath left us, he requires his Ministers before the receiving of the Holy Sacrament to Instruct Men well, both in the Precepts of the Gospel, and in the Actions of the Son of God. And by this he shews, that there is nothing that he recommends so much to his Children, as to meditate upon, and get a full knowledge of the Life and Death of Jesus Christ, either that they may give him thanks continually for what he hath done and suffered for them, or know by what he hath done, what they ought to do themselves; for all his whole Life, as *St. Austin* saith, *Is but one continual Instruction, how we should lead our Lives; and we never commit any Sin, but by departing from his Example.*

*Aug. de
ver. Rel. c.
14.*

It is true, that the Gospels are the most exact History of the Life and Death of Christ; for they contain in them all that God hath thought fit to make known to us, concerning the Actions and Doctrins of his Son. And Men can never be too much Importun'd to Read those Books diligently, which contain in them those Truths, by which they must be judged at the Last Day: But since it is very conducive to the Right Understanding of the Scripture-Relation concerning Christ to have the History of his Life, lay'd down in a continued draught, according to the Order of Time, and with all the Circumstances of it, which

The Preface.

which none of the Evangelists have done, I thought I might do some service to the Church of God, in general, and to more ignorant and weak Christians in particular, in composing a short, but perfect Harmony of the Gospels.

And in my performing this undertaking, I have had special care to relate nothing but the Truth, avoiding all Traditional Stories, and confining my self strictly to the Relations of the Evangelical Writers; and have adventured to put in nothing of my own, but the Style and Expression, that I might render the Sense and Phrase of Scripture more easie and intelligible to the most ordinary capacities. And that nothing be difficult to them, I have observed these two things:

1. I have related the Actions of Jesus Christ with all their Circumstances: But as to his Sermons, and Discourses, I have set down only so much of them, as are most easie to be understood, and necessary to know, for the improvement of our Manners. I am sensible, that the Sermons of our Saviour make up a great part of his Life, and that the Truths he Taught are as necessary to be known as the Actions he did; but since several of his Sermons, especially such as concern the proof of his Divinity, are scarcely intelligible by any but the Learned, I have touched, but lightly upon them, and chose to set down more largely those Truths which are essential, and of Universal concern for all Mens Salvation, which as I have expressed in short, so also in such words as may render them more Intelligible to the People.

2. Altho' I designed to speak of nothing, but what is in the Gospel, and that I might not be obliged to add any thing, have chosen to relate nothing that is obscure or controversial, yet sometimes I have been forced to transgress these bounds meeting with something which could not be omitted,

The Preface.

ted, tho' difficult, upon which account I have added some explications of them. Jesus Christ hath Taught many Moral Truths in Metaphors and Parables, which are very important for all Christians to know, but useless, and some times dangerous, unless they be accompanied with some Reflexions, which may help the Reader in understanding and applying them. For this reason we have intermixed some explications without breaking the Series of the History, to clear that which is obscure, sweeten that which is harsh, and so prepare the Bread of Truth, that it may nourish the weak, as well as the strong; tho' these observations and remarks are very rare, short and easily distinguishable from the Relations of the Evangelists, and I am persuaded, will be thought necessary for the most part by the Reader, who will think them rather too few, than too many.

But considering that unless we well understand the design of our Saviours coming into the World, we cannot read the History of his Life with any real advantage; for since he did, spake and suffered nothing, but with a tendency to that end, we can never have a true notion of them, unless we know the true motive, and the end which he himself aimed at; I judged it necessary to propound a short History of the Fall of Man, and the Wounds which Men have received by it, before I present them with the Medicine to heal them, and teach them in a few words the happiness of that Estate, wherein God Created them, the lamentable Miseries into which they have fallen by Sin, and the means, which Gods infinite goodness makes use of to save them. The Discovery of these Miseries will make them more desirous to know what Christ hath done to deliver them; and by how much they perceive themselves more obnoxious to Gods Justice, by so much they will the more eagerly lay hold upon
upon

The Preface.

upon Jesus by Faith to save them from it.

II. Mans Creation, and Fall by Sin.

When God created the Heaven and the Earth in six days, he being desirous not only to provide a Governour for all his Corporeal Creatures, but to put some other Beings into the places of the fallen Angels in Heaven, Created a Man and Woman, whom he called *Adam* and *Eve*, which signifies the Mother of all Living. God formed them in his own Image, *i. e.* gave them an Immortal Soul, endowed them with abilities, to know and love him, which are two of the most noble Actions of the Rational Creature, which make up the whole Life, and happiness of God, which is to know, and love himself from all Eternity. Wherefore he filled their Minds with Knowledge, and their Will with Love. He Created them perfect and upright, their Souls in perfect submission to God, and their Body to their Soul. There was no darkness, or trouble in their minds, because God was their Light and Peace; and nothing in their Bodies, which might make them ashamed, because there was nothing disorderly; for which reason it is, that the Holy Scripture saith, *That they were Naked, and were not ashamed.* In this Holy and Happy Estate they had a sound Judgment and perfect freedom of Will, furnished with all Graces necessary to do that good which God required of them, and to purchase that Glory, which should be the reward of their Virtue, which is to have a clear Vision of God. They knew so much of God, as Creatures are capable of; and if they made a good use of this knowledge upon Earth, they should be Translated to the full fruition of God in Heaven. Their Innocency exempted them from Death, and all other Evils, which are the effects of Sin. And their privileges were not only for themselves, but their Po-

Gen. 2.25.

The Preface.

sterity, to whom they should communicate not only their Nature, but Innocency and all the privileges of it.

For the continuance of all these Temporal favours, and obtaining that eternal happiness, which he hath promised them, God required nothing, but an entire submission to his Will, which that he might have tryal of, he gave them a Command to abstain from the Tree of knowledge of Good and Evil, which was in the midst of Paradise, threatening them with Death, if they dared to Touch it. Nothing was more easy than the observation of this Commandment; but they kept it not long; for the Devil envying their Happiness, came to *Eve* under the Shape of a Serpent, perswading her to Eat the Fruit which was forbidden, and telling her, that they should be so far from dying, that they shall become as Gods. By these promises she suffered her self to be seduced, eat of the Fruit, and gave it to her Husband, who thro' a wicked Compliance made himself guilty of the Womans Sin.

As soon as they had thus broken the Command of their God, they were made sensible of their Fault by the fearful Change in themselves; for they perceived they were Naked, and were filled with confusion, because they felt in their Bodies the disorderly Motions of their Concupiscence. God shewed himself to them no longer as a Father, whose presence was their Joy and Happiness; but as an offended Lord, who reprov'd their disobedience and as a severe Judge to punish their Rebellion, He Condemned the Man to Toil and Drudgery, for his necessary Food, the Woman to Pains in Child-bearing, and drove them both out of the Terrestrial Paradise, in which he had placed them; he subjected them to all the miseries of this Life, and passed the sentence of Death upon them, which he
had

The Preface.

had threatned, condemning them not only to a Temporal Death of the Body, but to the Second Death, which is more terrible than the former, the Death of the Soul, which is to Live eternally with the Devils in Hell, and be banished from the only cause and foundation of all Happiness, God. *A just punishment, saith St. Austin for their fault in disobeying so easy a Law of so great a God !*

All the Race of *Adam* being corrupted in him, as in their Fountain and Root by his Sin, was also lyable to the same punishment; for as if he had continued in his Innocency, all his Posterity had inherited it by their Birth, and all the Advantages of it; after the same manner, since he hath sinned, all Men naturally inherit his Crimes, and all the Plagues, which are consequent upon it. This is the Sin, which we call Original, because we are guilty of it from our Original and Birth; and this is the Sin, which brings upon us all those Evils, which we feel, either in our Souls or Bodies; for the darkness of the Understanding, the corruption of the Heart, the proneness of the Will to Evil, and Opposition to Good, the disorderly Motions of Concupiscence, the turbulency of our Passions, the excessive Love of our selves, forgetfulness and Aversion to God, all the Sins which we commit, Hunger, Thirst, Weariness, Grievs, Death, and Lastly, Eternal Damnation, are the sad Consequences and just punishments of this Sin, which we come into the World with, and which make us, as *St. Paul* saith, *the Children of the Wrath of God.*

Eph. 2. 3.

III. The Incarnation of *Jesus Christ*.

Out of the miserable condition, into which Man had plunged himself and Posterity by Sin, there was no way of Recovery, had not God in his

The Preface.

infinite Mercy been pleased to find out a way, which none else could do. He had compassion on his Creatures, and contrived this means to save them, the Word, *i. e.* the Son of God, the Second Person of the Holy Trinity was made Incarnate, assuming a Body and Soul like us, and united to his Divinity in his own person the Humane Nature, which he intended to redeem. He became Man, still being God, and took upon him all the weakneses and Infirmities of Man, Sin and Ignorance only excepted. He undertook to satisfy Justice for the Sin of Men, and to pacify God for the offence committed against him by suffering himself for it. He condescended to be conceived by a Virgin, Born in a Stable, become an Infant, converse with Men, and live among them such a Life, as we shall hereafter relate. He preached, did Miracles, suffered Affronts and Injuries, endured an Infamous, and painful Death, was Buryed in a Tomb, rose again, and Lastly, ascended into Heaven: After he commanded his Disciples to go, and Preach in his Name thro' all the World, and all this to perform and Compleat the Great Work of our Salvation.

Behold how great Love God hath shewed to Rebellious Man! The Father hath given his only Son, and this Son gave himself for them. Let no Man ask the reason, why God did not make choice of some easier way to save us, which might cost him less. It is certain, that the Almighty could have found out some other means, but it is also certain that we ought to look upon this, which God hath made use of as the most advantageous for us, and most agreeable to our needs, since that God hath preferred it before all others, who is not only the most Powerful, but Wise Being, who cannot be mistaken in the fittest means for attaining

The Preface.

taining the End he aims at. Let us not then examine, what other ways God might have taken to effect this Great Work, but let us devoutly consider, how Glorious to himself, and how profitable to us, that way is which he hath taken.

And 1st. God in the Incarnation of his Son hath magnified his Power and Goodness ; for he hath demonstrated to Man, that tho' he is pleased to permit the Evils, which he could hinder, he can produce great good out of them, and make those very Sins, which dishonour him, to be serviceable for his glory in it. He hath shewed his Mercy, and his Justice; for he pardons the Guilty, and at the same time he received a satisfaction equivalent to the Offence committed. By it he hath discovered to us, the admirable and unsearchable strength of his Wisdom, which hath found out a way to satisfy at once, both his Justice and his Love, and hath so ordered it, that the Criminal may be saved, and yet God, who hath been offended, not be dishonoured; for by the Death of Jesus Christ, God is revenged, and Mans Sin punished. He bore our grief in his own Body, and offered such a Sacrifice to his Father, as could not but be accepted because it was Pure and Innocent, and which payd him as great honour, as he had received affront by Man's Sin ; for it was of infinite value being united to the God-head. The perfect submission of the Son of God, even to the Death of the Cross, hath made sufficient amends for the Disobedience of a mere Man. Men are saved, because another hath undergone the punishment due to them; and God hath lost nothing of his Honour, since he was offended by a mere Creature, but hath been infinitely Honoured by a God. And as it is glorious to God, so also is

2. The Incarnation of Jesus Christ as advantageous to Man, by the wonderful fitness, which it hath

The Preface.

hath to all the defects and evils, from which the Divine Wisdom hath thought fit to deliver him; for Gods anger was not only to be appeased, but Man, who was diseased, was to be cured. Now as the perfection of Man consisted in knowing and loving God, so the disease of Man was to be stripped of these, so that he neither knew God, nor loved him, but laboured under blindness of Mind, and corruption of Heart, which Christ by his Incarnation hath removed and cured: For

John 1. 14.

1. He hath restored Man to the knowledge of God. He hath opened the Eyes of Man, to make him know the true God; for the Word who is the Light of the Soul, *was made flesh, and dwelt among us.* The Light which we shut our Eyes against, came down from Heaven to present it self to us, accommodating it self to the weakness of our sight, and because we were able to discern nothing but Corporeal things, he cloathed himself with a Body, that so by our Senses he might insinuate himself into our Souls, and disperse our darkness and blindness. Jesus Christ being thus become visible, he conversed sometime with Men, did Miracles to make them believe on him, and by sensible benefits, healing the Sick, freeing the Possessed, drew them to him; and so having insensibly link'd them to his Human Nature, which he assumed, to work out Salvation for them, he Preached the Truth to them: They heard his Word with pleasure, and this Word purifying their Hearts by Faith, which they had in this Man, who Preached to them, prepared them by little and little, and at last led them insensibly to the knowledge of the God-head, which was hidden under the Vail of the Humanity.

2. But since it is not enough for Man to know God, unless he Love him; Jesus Christ by his Incarnation hath healed our corruption of Heart,
and

The Preface.

and hath drawn our Affections off from the Love of the Creature, to that of the Creator; for being Gloathed with a Body, he placed his God-head among those Objects, which the Soul in the State of Corruption doth naturally fix its Love upon, and by sensible benefits and kindnesſes endeavoured to bring it to the Conſideration and Love of Inviſible and Eternal good things. He ſhewed it, what it ought to love, as its true Happineſs, and not only raiſed its hopes to attain it, but Taught it the proper means of arriving at it. Laſtly, He convinced it of the great Love God had for it, and conſequently, how much it ought to love him; for what greater ſign of love could he have given us, than in ſending his only begotten Son to Dye for us, who were his Enemies? And what more effectual Attraction to oblige us to love him again, who hath thus loved us firſt? What Heart is ſo hard as not to be melted with ſuch immenſe kindneſs? A ſlight reflection upon it will make us reſolve with the beloved Diſciple, and ſay, *Let us Love God, for he hath firſt Loved us.*

1 Jo. 4 19.

And as the Incarnation of Chriſt, gives us an ample proof of Gods love to us, ſo alſo it ſhews us the greatneſs of the Crime, with which we have offended him. The greatneſs of the Satisfaction diſcovers the greatneſs of our Guilt. Man could never have conceived the heinouſneſs of his Sin, if God had not required ſo great a ſatisfaction. We uſually look upon *Adam's* ſin, as a ſmall ſin, and are apt to accuſe God of injuſtice for puniſhing a momentary Action, with eternal Torments; not conſidering, that the Perſon, who was threatned with eternal Torments for his Rebellion, might have enjoyed an eternal Happineſs for his Obedience: But the Incarnation of the Son of God hath juſtified the Juſtice of God; for his Blood, which was ſhed for the expiation of our Sin, is a faithful
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The Preface.

Mirroure to represent the greatness of our Crimes. By it we see how much our Offences displeased God, since he punisheth it with Eternal Death, and for the Pardon of it, requires no less satisfaction than the abasing Tortures and Death of the Son of God. Nor let us say, that if God loved Men so tenderly, he might have saved them without exacting of them so great a Satisfaction, as Jesus Christ made; but let us think rather, that if God, notwithstanding the love he hath for Man, would not save Man any other way than by the Death of his Son God-Man, he must need have an irreconcilable hatred to Sin, and of all Evil, that is most odious to him. This is none of the least advantages which we may gain by the Incarnation of the Son of God, to raise in our selves a hatred of Sin, and a fear of losing the benefit of our Reconciliation with God by our fresh Sins, by considering what it cost to redeem us, *viz.* as the Apostle St. Peter says, *We are not redeemed with Corruptible things, as Silver and Gold; but with the precious Blood of the Lamb of God without spot, i. e. by the Blood of the only begotten Son of God.*

1 Pet. 18.

IV. Of the Life of Jesus Christ.

Since without Holiness no Man shall see the Lord, we cannot reasonably desire, that God should make us happy: So long as we remain in our Sins, enemies to him by our wicked Works, it is absolutely necessary in Order to salvation that Men should be converted from their Sins, and return to him by a sincere and unfeigned Love of him. Now to effect this great Work, saith S. Austin, God thought not fit to make use of Violence and Force, but rational inducements; and perswasions, and of all those gentle Methods, which could be possibly made use of by infinite Wisdom for that end, as fit and proper for effecting this

Heb. 12.
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Aug. de
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16.

The Preface.

this design, none was thought so suitable, as the Life and Converse of Jesus Christ with the Sons of Men; by which not only all the obstacles of our Conversion are removed, but all the sweetest allurements imaginable are tendred to us.

We are ignorant, what we ought to do to please God, and being blinded with the false Idea's of Good and Evil, are not sensible, that the only real Good of the Rational Soul is the enjoyment of God, and the only real Evil is the loss of this Chief Good. All Men are involved in this Error, and therefore 'twas in vain to expect a better information from any mere Man; or if any had those true notions of Mans happiness, yet either Mans natural pride, or the differences of the Wise about it, would make us either slight our Teachers, or deny our assent, to what they Instruct us in, as dubious and uncertain.

That therefore we might be Instructed in this Truth without fear of being deceived, the Truth it self came to dispel our Darknes and enlighten our Ignorance, and hath tendred himself to us as a Master, whose Disciples we need not be ashamed to own our selves, because this Master is our God. He was made Man, and dwelt among us. He hath proved to us by his admirable Miracles, That he was a Teacher sent from God to Instruct us; that he is Gods only Son. Lastly, that he is Wisdom, Light and Truth, and having proved himself to be God, he hath dispersed the Rays of his Doctrin, and Taught by his Preaching, what is our true Happiness, and what we must do to attain it.

But he did not content himself to teach us; but joyned Example to his Instruction. He perswaded us to the practise of those Truths by his Actions, which he delivered in his Sermons. He prescribed them fit Remedies for their Distempers, but because they

The Preface.

Matth.
18. 3.

Aug. Ep.
42.

Matth. 11.
29.

they were bitter and unpleasant, troublesome and nauseous for Men to take, he first took them himself, altho' he had no need of them, that the sick person might be more willing to take them after their Physician. We must be humble that we may be saved, and this was the way he took to perswade the Proud to it. God might have commanded his Creatures to be humble, crying out from his Cælestial Throne, in Jesus's Words, *Except ye humble your selves, and be converted, ye shall not enter into the Kingdom of Heaven*: But God did not make choice of this way to bring Men to embrace this Virtue, but made use, as St. *Austin* saith, of a more effectual and taking way, more sweet and pleasant; he had rather root Pride out of our Hearts by perswasion, than force, and invite us to Humility by the example of the Son of God, who being humble and of no Reputation, saith unto us, *Learn of me, for I am meek, and lowly in Heart*. What arrogance can withstand such words as these, supported by infinite Dignity, and profound Humility of the Speaker? And who will not think it now a greater shame for him to be elevated with Pride after the manner of Men, than to be humble and meek in imitation of the Son of God? And the same may be said of all the Virtues necessary for Mans Conversion, which I have said of Humility; for whereas there is nothing more prevalent with Men, than Example; Jesus Christ hath made himself an exact Pattern for them, and for this cause hath propounded his Life to us, that he lived upon Earth as an exact Pattern of our matters.

Sin hath separated us from God, and setting us at a distance from him, puts us out of a possibility of returning to him. We are carryed by our Affections, which are so far from leading us to Happiness, as we suppose, that they hurry us headlong into our own Ruin and Destruction. Who
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The Preface.

can discover the Depth of Gods admirable Wisdom, in making choice of Christs Incarnation and Life to redeem Man out of this miserable condition !

God, who is the end at which we ought to aim, and from which we naturally go farther and farther, is come himself to seek us. We had lost the sight of him, he hath made himself visible : He thought it not sufficient to propose the most absolute and compleat good to their sight in his own Person, as the only fit object of their Love, but he would shew them the way they should go in to come to the full possession of it. He became himself their Fellow-Traveller and Guide, and appeared himself as a Person at a distance from God that he might carry us to God with him. He went before us, and restored all our Defects by his perfections, *i. e.* he hath reform'd all our Sentiments, and all the affections of our Souls, by the affections and motions, which he shewed in the Human Nature which he assumed for our Salvation. We were not sensible what we ought to Love or Hate, Desire or Fear, Follow or eschew ; but he hath instructed us by his Example to Order, and regulate the whole course of our Lives, with a reference to that ultimate End. For, as St. Austin saith, *Jesus Christ our Lord, who is the Son of God, and was made Man, hath contemned the good things of this World, to Teach us to contemn them; suffered many Sorrows, to give us Courage to endure them; was Poor that we might not glory in Riches; would not be made a King, to teach us to be Humble; suffered Hunger and Thirst, to teach us Contentment. In fine, Dyed and Rose again, that we might learn to contemn Death, in hopes of a Glorious Resurrection.* Thus hath the Son of God given us an Example of managing our Words, Actions and Sufferings, and in so doing we shall be saved.

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cat. aud. c.
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V. Some

The Preface.

V. *Some directions, how we may read the Life of Jesus Christ, with advantage.*

The Life of Christ, being intended, as we have already shewed, as the Universal Remedy of all the Distempers of Mans Soul, deserves our daily reading, and serious Meditation upon it. All Arguments to perswade Men to it, come far short of this very consideration. That 'tis the Life, not of a Man, but of a God, so that it is in vain to propound any other. All that I shall add, shall be only some directions to the Reader, in perusing it, which may help him to make it as Beneficial, as it is design'd, and ought to be to us.

1. One of the most Important is, that we should always keep it in our minds, whose Life it is we are Reading of, that we may not be offended at his Infirmities and Sufferings, by looking upon them as Involuntary. Jesus Christ is God, and by consequent Almighty; and therefore nothing could befall him against his Will, nor could he suffer any thing but what he would, and so long as he pleased. When we see him dying upon the Cross, let us remember what he hath said, *That he lay'd down his Life of himself, and no Man was able to take it from him.* When he falls into the hands of his Enemies, let us consider, that before this he had often withdrew himself Miraculously from the Fury of his Enemies, and before he suffered himself to be taken, he threw them down on the Earth at his Word alone. If at any time the Evangelists, who have undertaken to describe exactly, what Jesus did as a Man here upon Earth, do sometimes represent him to us, under such Troubles and Passions, as happen to Men involuntarily, let them know that the Evangelist, who hath written on purpose to prove his Divinity, Teaches

John 10.

18.

Luke 4.

30.

John 18.6.

The Preface.

teaches us, That all these Motions were voluntary in him, and that he troubled himself.

But let no Man say, That these Troubles and Infirmities, though voluntary, were unbecoming God; but, on the contrary, let us honour him the more for them, since he made choice of them, who is the Wisdom and Power of the Father. Let us consider the Design why he underwent our Weaknesses and Miseries, and be so far from being ashamed of his Humiliation, that we should admire the wonderful propriety and fitness to bring about the End Proposed, which is the Salvation of Man. The Mockings which the Gentiles treated him withal, were a necessary Remedy to cure our Pride; and our Physician was willing to take this Medicine himself, that he might make it more pleasant and tolerable to the Sick, whom he intended to save.

He sometimes acted as God, and sometimes as Man; but managed all his Actions, both Human and Divine for our Benefit. If he manifests his Glory by Miracles, it is to make us believe on him, and to persuade us, that when he suffers 'tis not out of Necessity, but Love to us: And if he conceal the Glory of his Divinity under the Vail of our Infirmities, 'tis that he may gain our Love and Service as a Guide to us, teaching us by his Example, what we should do and suffer. If he opposes his Enemies till they are ready to stone him, but yet cannot, 'tis that when they shall put him to Death, we may be thankful for the Death which he suffered to redeem us. He submitted to Death, in Obedience to the Command of his Father, to teach us a patient Submission to all Afflictions God shall please to lay upon us. He was seized with Fear and Sorrow at the Approaches of Death, which yet he endured voluntarily, and had long desired, and which he knew was the Cup given

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him

The Preface.

him to drink, by his Father ; not that we should think that he drank it unwillingly, but to comfort and instruct those that are obliged to dye, either through Force or by Necessity of Nature. Thus, like a good Physician, he subjected himself to all our Weaknesses, that he might make us courageous and strong, to take the wholesome, but bitter Potion which he offered to us. Who could have been persuaded of the necessity of suffering and bearing the Cross, if Jesus Christ had not suffered and been crucified for us ? Who would think himself able to endure Crosses, when Nature makes so strong an Opposition, if Jesus Christ had not Suffered it himself ? Who, of us, would not tremble at the Efforts which we must sustain in encountering the horrible Terrors of Death, had not our Spiritual Physician sweet Blood and Water in the same Combat ? These voluntary Sufferings of Jesus Christ are our Consolation under our involuntary Afflictions ; teaching us, that they are no sins, since the Son of God was contented to endure them, and shewing us the Way how to engage God's Love to us by them, saying to God as his Son did, *Not mine, but thy Will be done.* Thus the Infirmities of our Saviour, though they seem unbecoming a God, yet are evident Demonstrations of the Infinite Mercy by which he desired to save us. His Humiliations are all our Honour, since he was humbled for us only. Let us adore his Condescension, and judge with ourselves that all our Love is due to that God, who abased himself, suffered and dyed for our Salvation.

Luke 22.
42.

2. Another Direction, how we should read the Life of our Saviour with Advantage, is to read it with a Design of conforming our selves to it. All the Holiness of Men consisteth in the Imitation of Jesus Christ ; for according to S. Paul's Words, *God hath predestinated us to be conformed to the Image*

Rom. 8. 29.

The Preface.

Image of his Son. And the same Apostle teaches 1 Cor. 15.
us elfwhere, as we have born the Image of the 49.
Old Man, by following the irregular Desires of our
Flesh, we must bear the Image of the New Man,
which is Christ Jesus, by regulating our Lives by
his: Wherefore we ought not to be lead by mere
Curiosity to the Reading of this History, nor to
know his Actions only, but to learn by what he
hath done, what we ought to do. He said to the
Jews long since, who had heard John's Sermons Joh. 5. 35.
with Pleasure; *John was a Burning and Shining
Light, and ye were willing, for a Season to rejoyce
in his Light:* But it is not sufficient for us to cast
our Eyes upon him who is the true Light of Men,
for he hath discovered the Way that leads to eternal
Happinefs, not to those who only take some Plea-
sure in knowing his admirable Works, but to those
who follow him by a faithful Imitation of his
Example. Before we know what Jesus Christ
hath done and taught upon Earth; we are like
Travellers, who journey in the Night, and wan-
der they know not whither, because they cannot
tell their Way but by reading the Life of Christ:
We are like the same Travellers, who as soon as
Day breaks perceive their Errors, and return again
into the right Way. He came from Heaven to
shew us the way thither, and to bring us out of
the Paths that lead down to Hell. He goes be-
fore us himself, that we may not wander or lose
our Way, nor take any other Way but that in
which he leads us. He assures us, that all other
Ways, but that in which he goes, lead down to
Death; wherefore we must read his Life to make
it a Rule and Exemplar of ours, that all our Con-
versation, being a lively Expression of his, we may
say, with the Apostle, *It is not I that live, but* Gal. 2. 20.
Christ that liveth in me.

The Preface.

But it is not sufficient to read the Life of Christ, if we desire to profit by it, but we must meditate upon it, and apply all that we read, because this is the only way to make the right Use and Advantage of our Reading : We need lose no part of the History of the Son of God ; for as he did nothing but for our Salvation, so there is no circumstance of his Life which we cannot gather some Advantage to our selves from, if we consider upon it with serious Attention: It will then be worth our while to take every Part of it into Examination, and see what Benefit we may reap from it, and what Motions and Affections it may excite in us ; for the reading of the Life of Christ must needs sometimes instruct us, sometimes shame us, sometimes comfort us, and sometimes encourage us, and sometimes inspire us with Love, Thankfulness, Reverence, Joy, Grief, Hope or Fear, according to the different Objects which it presents to our Observation.

All the Life of Jesus Christ is made up of Miracles, Discourses, Actions and Sufferings. He wrought so many Miracles to prove his Divinity, and to relieve either the Miseries or Necessities of those who either wanted or desired his Help: We may make an Advantage of these, by supposing our selves to be in the Number of those who saw them, and for whose sake they were done. The Eye-Witnesses of them believed in him, admired and adored him, and became his Disciples: Let us do the same, when we read what they saw, adore Christ, acknowledge him for our God, believe in his Godhead, and devote our selves entirely to his Service, since we can never honour him as our God but by obeying and loving him.

And in the same manner let us apply all the Miracles he did for the Relief of others needs : He healed no bodily Diseases but what were a Figure

The Preface.

of the Spiritual Distempers of our Souls. Sin is our Leprosy,, our Deafness, our Blindness, our Palsy, our Death; let us do the same to obtain Health of our Souls, that we read the diseased Persons did for their Bodies, to obtain Cure; let us present our selves before Jesus, and say with the Leper, *Lord, if thou wilt, thou canst make me clean*; and with the blind Man, *Open mine Eyes that I may see*; and so of others. Let us think that Jesus requires the same Faith for the cure of our Souls that he did of those he healed of their Bodily Distempers; and let us look upon that Thankfulness, Faith, Love and other Passions of those who were miraculously cured, as a Pattern of those Affections which we ought to have for the Graces we have received.

The Discourses of Jesus Christ ought to be read with great Reverence, which consists in believing and practising what he teacheth. He is the Truth, and nothing but Truth can save us, and we shall be judged by that which he hath taught. We must hear him, as his Disciples, and be won by his Words: We must discover our Ignorance to him, that he may inform us and our Ways, that he may amend them. This must be done, in applying every Word of Jesus Christ, and examining our selves by it, that we may condemn our selves, if we find our selves out of the Way which he hath taught, and we may reform our Practice by it. And if there be any thing obscure in his Discourses, let us make our Prayers to him, to enlighten our Understandings in the Knowledge of it, if it be necessary to Salvation, practising those Truths in the mean Time, that are plain, and worthy of our Observation.

To profit by the Actions of Jesus Christ we must look upon them as the Rule and Pattern of our Conversations. He would have us admire

The Preface.

his Miracles, but imitate his Actions; for this
Matth. 11. Reason it is that he commands us to learn of him
30. not to cure the Blind or raise the Dead, but to be
meek and lowly in Heart: When he commanded
the Leper to tell no Man of the Cure he had
wrought on him, and fled from the People, who
would have made him a King, we should learn to
avoid Vain-glory and Ambition from him. We
should read the Actions of the Son of God with
Design of conforming our selves to them, when we
see him washing his Apostles Feet, putting on the
same Humility which we see in him; and when
we see him eating with Sinners, learn the same
Charity. In fine, let us study the Affections of Je-
sus, and conform our selves to them; love nothing
but what he loves, and contemn the same Things
he despised. He hated Sin, he despised Riches,
Honour and Pleasures; he loved and sought the
Glory of his Father, and all his Care was to obey
and please him, for which end he refused not to
undergo Poverty, Affronts, Disgrace, Grief, Sor-
row, yea, Death itself: These are the things he
would have us learn from him, and this is what we
should think upon and imitate.

Nor is the Advantage less which we may gather
from reading the Sufferings of Jesus Christ. We
must look upon them, as we have already said,
as voluntary; and it is good to consider them with
relation to the Two Ends for which he suffered:
1. For our Satisfaction. 2. For our Instruction.
1. He suffered to satisfy Justice for our Sins, and
endured the Punishment of our Offences, to deli-
ver us from eternal Torments. The Consideration
of this Action ought to excite in us, 1. Love to
Jesus Christ, who endured so much to give us a
Proof of his Love to us. 2. Hatred and Abhor-
rence of Sin, which could not be expiated but by
the Sufferings and Death of God himself, with re-
lation

The Preface.

lation to the Second End for which Christ suffered, which was our Instruction. We ought to make these Reflections upon it; in reading them we ought to be satisfied, That Sufferings are necessary to obtain Heaven, considering that this is the Way our Saviour leads us, and went himself: When we are persecuted, we ought to comfort our selves with this, that it is an Honour to be treated as our Master was. The Submission with which he drank the Cup which his Father gave him to drink, should teach us to welcome the Crosses which God lays upon us, without murmuring, as Sickness, loss of Goods, Friends, Parents, &c. His Patience in suffering Affronts and Abuses, should quench all our passionate Resentments and Desires of Revenge, which rise in our Hearts at the Sense of Wrongs. In fine, his exemplary Behaviour in his Sufferings should teach us to accept the Persecutions of Men, as ordained by God, and to adore his Justice in their most unjust Dealings with us; to love our Enemies, and be so far from requiting the Injuries we receive from them, as to pardon them and do them good, and to comfort our selves in the meek Sufferings of Evil, by the Contemplation of the Glory that shall follow; for as S. Cyprian, *Quod est Christus, hoc erimus Christiani si Christum fuerimus imitati.* *Cyp. de Idoi. van.* If we imitate Christ, we shall be like him, and enjoy the same Glory.

The last Direction which I shall give those Persons who would read the Life of Christ with Benefit to themselves, is this; That they would joyn Prayers with their Reading. Before we begin to read, we should beg of God in Prayer, That he would discover to us all the imitable Parts and Circumstances of the Life of his Son; and after we have done Reading, we must implore his Grace to do what we have learned from thence to be our

The Preface.

Joh. 1. 14. Duty ; *The Word was made Flesh, and dwelt among us, saith the Gospel, being full of Grace and Truth.* He brought Truth to instruct us in our Duties, and Grace to enable us to practise what he taught us. This Truth which is intended for our Instruction is diffused through all the Circumstances of his Life, but we must have Eyes able to discover it ; he must give us these Eyes, or else his Words and Actions will be to us like an enclosed Book, or as so many Riddles, which we cannot understand : Wherefore, since he hath given us abilities to know the Truth, let us pray him to embrace us with Love, and give us that Grace which he hath merited for us by his Sufferings, and which may make us receive his Doctrin, and conform to his Example. 'Tis the Effusion of this which hath, as I may say, perfected the Mystery of the Incarnation. Jesus Christ was made Man to allure the Love of Men; he lived with them to teach them how he would be loved by them; he ascended into Heaven, and sent down the Holy Spirit from thence upon them, to fill their Hearts with that Love that he requires of them. This is the whole Contrivance of our Salvation; let us acknowledge the Obligation which we have to love Jesus Christ, and let us learn, by reading his Life, after what manner he would have us love him, and pray for Grace to love him as we ought, and enkindle in our Hearts that Fire of which he speaks, *Luke 12. 49. I am come to send Fire on Earth, and I wish it were already kindled.*

The End of the Preface.

A Table of the Chapters.

B O O K I.

Contains the History from *John's* Conception
to the First Year of *Christ's* Preaching.

I.	T HE Conception of <i>S. John</i> .	p 4
II.	The Conception of <i>Jesus</i> .	p 5
III.	The Visitation of the Holy Virgin.	p 7
IV.	<i>John's</i> Nativity.	p 8
V.	The Revelation of <i>Jesus Christ's</i> Conception to <i>Joseph</i> .	p 9
VI.	The Divine Generation of <i>Jesus Christ</i>	p 10
VII.	The Human Birth of <i>Jesus Christ</i> .	p 13
VIII.	The Circumcision of <i>Jesus Christ</i> .	p 14
IX.	The Adoration of the Magi	ibid.
X.	The Presentation of <i>Jesus</i> in the Temple.	p 16
XI.	<i>Jesus's</i> Flight into Egypt.	p 18
XII.	<i>Jesus</i> is found among the Doctors.	p 19
XIII.	The Preaching of <i>S. John</i> .	p 20
XIV.	<i>Jesus Christ</i> is baptized by <i>John</i> .	p 23
XV.	<i>Jesus Christ</i> fasts and is tempted.	p 24
XVI.	<i>S. John</i> gives Testimony concerning <i>Jesus</i> .	p 25
XVII.	<i>Jesus Christ</i> calls Disciples.	p 26
XVIII.	<i>Jesus</i> First Miracle.	p 27
XIX.	He drives the Traders out of the Temple.	p 28
XX.	<i>Jesus Christ's</i> Discourse with <i>Nicodemus</i> .	p 29
XXI.	<i>John's</i> Second Testimony of <i>Christ</i> .	p 30
XXII.	<i>John's</i> Imprisonment.	p 31
XXIII.	The Samaritan Woman.	p 32

B O O K

The TABLE.

BOOK II.

Containing an Account of what Jesus did in
the first Two Years of his Ministry.

I.	H E Preacheth in Galilee.	p 33
II.	He calls Four Apostles.	p 36
III.	He cures a Man possessed.	p 38
IV.	He cures S. Peter's Mother-in-Law, and several others.	Ibid.
V.	He goes thro' Galilee.	p 39
VI.	He stills a Tempest.	p 41
VII.	He cures Two possessed.	p 42
VIII.	He heals a Man, sick of the Palsy, at Capernaum.	p 44
IX.	He calls a Publican to follow him.	p 46
X.	He heals a Woman of a Bloody Flux.	p 47
XI.	He heals Two blind Men and a Dumb Man.	p 49
XII.	He heals a Man of an infirmity, which he had had Thirty Years.	p 50
XIII.	His Disciples are accused of breaking the Sabbath-day.	52
XIV.	He heals several Men on the Sabbath- day.	p 53
XV.	He chuseth Twelve Disciples, and preach- eth on the Mountain.	p 54
XVI.	What are the Truths which he preached in that Sermon.	p 56
XVII.	He healeth a Leper.	p 60
XVIII.	He cures a Man sick of the Palsy.	Ibid.
XIX.	He raised a Dead Man	p 62
XX.	John sends two of his Disciples to Jesus, The answer he gave them.	Ibid
	XXI. The	

The T A B L E.

XXI.	<i>The Reproofs he gave the Jews.</i>	p 64
XXII.	<i>The Conversion of a Woman that was a Sinner.</i>	p 65
XXIII.	<i>He cures a Man possessed with a Devil, blind and Dumb.</i>	p 66
XXIV.	<i>The Pharisees ask him a Sign</i>	p 68
XXV.	<i>He propounds many Parables.</i>	p 70
XXVI.	<i>Other Parables.</i>	p 72
XXVII.	<i>Jesus goes to Preach at Nazareth.</i>	p 74
XXVIII.	<i>He goes thro' Galilee, and sends his Apostles to Preach.</i>	p 76
XXIX.	<i>Herod cuts off John Baptist's Head.</i>	p 78

B O O K. III.

Containing what Jesus did in the Third Year of his Preaching.

I.	H E feeds 5000 in the Desert with Five Loaves and Two Fishes.	p 80
II.	Jesus goes upon the Water, and bids Peter come to him.	p 82
III.	Jesus shews in an excellent discourse, that he is the living Bread, the nourishment of Souls.	p 83
IV.	The Pharisees complain that his Disciples eat with unclean Hands.	p 86
V.	He cureth a Damsel possessed with a Devil.	p 88
VI.	He heals a Man Deaf and Dumb.	p 89
VII.	He feeds 4000 Men with 7 loaves.	Ibid
VIII.	The Pharisees ask a Sign, and he refuses to give them any.	p 90
IX.	He heals a Blind Man at Bethsaida.	p 91
	X. St	

The TABLE.

X.	<i>St. Peter confesses that Jesus Christ is the Son of God.</i>	p 92
XI.	<i>He foretells his Death to his Disciples.</i>	Ibid
XII.	<i>He is Transfigured.</i>	p 93
XIII.	<i>He heals a Lunatick,</i>	p 95
XIV.	<i>He foretells his Death, and pays Tribute.</i>	p 97
XV.	<i>He checks the Ambition of his Disciples.</i>	p 98
XVI.	<i>He gives rules for Correcting and Pardoning.</i>	p 100
XVII.	<i>He goes to Jerusalem at the feast of Tabernacles.</i>	p 101
XVIII.	<i>He heals Ten Lepers.</i>	p 103
XIX.	<i>He teacheth in the Temple.</i>	Ibid
XX.	<i>He saves the Life of an Adulteress.</i>	p 106
XXI.	<i>He teaches in the Temple, and they go about to Stone him.</i>	p 107
XXII.	<i>He restores sight to a Man born blind.</i>	p 109
XXIII.	<i>He proves himself the good Shepherd.</i>	p 112
XXIV.	<i>He chuseth 72 Disciples</i>	p 113
XXV.	<i>He teacheth a Lawyer how to love his Neighbour.</i>	p 114
XXVI.	<i>He lodges with Martha, and teaches his Disciples to Pray.</i>	p 115
XXVII.	<i>He reproves the Pharisees and Lawyers for their faults.</i>	p 116
XXVIII.	<i>He gives his Disciples several Instructions.</i>	p 118
XXIX.	<i>He shews the necessity of Repentance.</i>	p 121
XXX.	<i>He heals a Crooked Woman.</i>	Ibid
XXXI.	<i>The Jews seek to Stone him.</i>	p 122
XXXII.	<i>He teaches them to enter in at the straight Gate.</i>	

The T A B L E..

	Gate, and foretells the destruction of Jerusalem.	P 123
XXXIII.	He heals a Man of a Dropsie, and confounds the pride of the Pharisees.	P 125
XXXIV.	He teaches that he came to call Men to his Kingdom.	P 126
XXXV.	He tells us what we must do to be saved.	P 127
XXXVI.	He receives Sinners to Repentance.	P 128
XXXVII.	He commends Alms-giving, and reproves the Pharisees covetousness.	P 129
XXXVIII.	He shews the strict conjunction of Marriage, and praises Virginity.	P 132
XXXIX.	He speaks of his Kingdom, and concerning the true hour to pray.	P 133
XI.	He teaches Men to be humble.	P 135
XII.	He blesses Infants.	Ibid.
XLII.	He shews that it is hard for rich Men to be saved.	P 136
XLIII.	He teaches that the first shall be last in the Kingdom of Heaven.	P 138
XLIV.	He raiseth Lazarus.	P 139
XLV.	The Jews hold Council against him.	P 142
XLVI.	He is rejected by the Samaritans.	P 143
XLVII.	He foretells his Death a Third time.	P 144
XLVIII.	He reproves the Ambition of his Apostles.	P 145
XLIX.	He Lodges with Zacheus.	P 146
L.	They thought he would make the Kingdom of Heaven to appear.	P 147
LI.	He heals two blind Men.	P 148
LII.	He Sups at Bethany.	P 149.

The TABLE.

BOOK IV.

Containing the History of what Jesus did
after his Triumphant entring *Jerusalem* to
his Ascension.

I.	H E goes in triumph to Jerusalem p 151
II.	He laments the Destruction of Jerusalem. p 152
III.	He foretells his Death again. p 153
	He curses the Fig-tree. p 156
IV.	He drives the Traders out of the Temple.
V.	Ibid.
VI.	His Discourse with the Priests and Law- yers. p 158
VII.	The Parable of the Husbandmen. p 159
VIII.	The Parable of the Marriage-feast. p 160
IX.	He confounds the Pharisees. p 162
X.	He confounds the Sadducees. p 163
XI.	He teaches which is the grvat Command- ment. Ibid.
XII.	He discovers the Vices of the Scribes and Pharisees. p 164
XIII.	He commends the Alms of a poor W- dow. p 165
XIV.	He foretells the Destruction of Jerusalem. Ibid.
XV.	He foretels his Second coming. p 167
XVI.	He teaches to Watch. p 168
XVII.	The Parable of the Ten Virgins. p 169
XVIII.	The Parable of the Servants. p 170

The T A B L E.

XIX.	<i>A description of the last Judgment.</i>	P 171
XX.	<i>The Jews hold Council against him.</i>	P 172
XXI.	<i>What was the Jews Passover.</i>	P 173
XXII.	<i>Jesus made a Supper.</i>	P 175
XXIII.	<i>He washes his Disciples Feet.</i>	P 176
XXIV.	<i>He appoints the Eucharist, and foretels Judas Treachery.</i>	P 177
XXV.	<i>He foretels Peters Denial, and his Apostles flight.</i>	P 179
XXVI.	<i>He comforts his Apostles.</i>	P 181
XXVII.	<i>Instructions given to his Apostles.</i>	P 183
XXVIII.	<i>Jesus's Prayer to God.</i>	P 186
XXIX.	<i>Jesus Agony in the Garden.</i>	P 187
XXX.	<i>Jesus apprehension.</i>	P 189
XXXI.	<i>He is carryed to Caiaphas's House.</i>	P 190
XXXII.	<i>Peter denies Jesus Christ.</i>	P 192
XXXIII.	<i>Judas's despair.</i>	P 193
XXXIV.	<i>Jesus is accused before Pilate.</i>	P 194
XXXV.	<i>He is set at naught by Herod.</i>	P 195
XXXVI.	<i>A Thief preferred before Jesus Christ.</i>	P 196
XXXVII.	<i>Jesus is Scourged and Crowned with Thorns.</i>	P 198
XXXVIII.	<i>Pilate condemns Jesus.</i>	P 199
XXXIX.	<i>They Crucified Jesus.</i>	P 200
XL.	<i>Jesus words on the Cross.</i>	P 201
XLI.	<i>Jesus's Death.</i>	P 203
XLII.	<i>Jesus's Burial.</i>	P 205
XLIII.	<i>Jesus's Resurrection.</i>	P 206
XLIV.	<i>Jesus's appearance to Mary Magdalen.</i>	P 207
XLV.	<i>His appearance to the other Women.</i>	P 208
XLVI.	<i>He appears to two Disciples and Peter.</i>	P 209
XLVII.	<i>He appears to his Apostles.</i>	P 211
	XLVIII. <i>The</i>	

The TABLE.

XLVIII.	<i>The Miraculous Fishing.</i>	213
XLIX.	<i>Jesus commends his Sheep to St. Peter.</i>	P 214
L.	<i>He instructs his Apostles.</i>	P 215
LI.	<i>The last apparition of Jesus Christ.</i>	P 216
LII.	<i>The Ascension of Jesus Christ.</i>	P 217
LIII.	<i>The Glorious Life of Jesus Christ in Heaven.</i>	P 218
LIV.	<i>The Conclusion.</i>	P 221

THE

THE HISTORY OF THE LIFE

Of, our Saviour,

Jesus Christ.

FOR about Four thousand Years, after Book I.
the Creation of the World, Man lay
groaning under the Power and Tyranny
of Satan, to whom he had sold and
enslaved himself by Sin. The greatest
part of the World was involved in Ignorance
and Idolatry, and the Jews only had the Know-
ledge of the true God, and lived in the Expecta-
tion of the promised Messiah: For Man had no
sooner subjected himself to the Decree of Death,
through the seducements of the Devil, but God
threatned him to raise up a Child of the Wo-
man, which should maintain a continual War
with that Wicked Spirit. And to this end it was
that he discovered himself and his Worship to a
certain Number of Men, from whose Posterity
B he

Book I. he designed to raise this Conqueror of the Serpent, and Deliverer of Mankind.

Abraham was the first to whom God promised, That all the Nations of the Earth should be blessed in his Seed, which he repeated to *Isaac* the Son of *Abraham*, and *Jacob* the Son of *Isaac*, and after explained more clearly to the Jews, who were the Posterity of *Jacob's* Twelve Sons, wherein this Blessing did consist, by giving them Hopes of a Saviour, whose Birth, Life and Death he foretold in all their Circumstances: For he so contrived it, that all, that befel them, should be a continued Figure of this Saviour. He appointed them such Sacrifices, as represented the great Sacrifice which should expiate and atone for the Sins of Men, and for their sakes wrought such Miracles as were nothing else but Shadows and Signs of what he would do for the Salvation of the whole World.

So that all things did, as it were, foreshew this Holy Redeemer. The Prophets, which God sent them from time to time, put them in Mind of his Coming, and the Calamities which Divine Justice inflicted upon them for their Irregularities and Sins, did raise their Minds to a more ardent and earnest Expectation of him, as their Messiah or Christ. *Messiah* is an *Hebrew*, and *Christ* a *Greek* Word, and signify both of them *Anointed*, the Jews calling him so, because they expected, He should be a great King, consecrated to God by a special *Uction*, of which the Anointing of their Kings and Prophets was but a Figure.

Four thousand Years being at last expired and spent in waiting for him, the Time appointed by God, and foretold by the Prophets, for the Deliverance of Mankind, came. The *Roman* Empire enjoyed a profound Peace under the Reign of *Augustus*, and the Jews were governed

verned by *Herod*, whom the *Romans* had made King over them, being some Years before become subject to their Power. This Government by a Foreign Prince was an Evident Sign that the Coming of the Messiah drew near, according to the Prophecy of *Jacob*: *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until [Shiloh] he that is sent, do come.* This was the Time, which God from all Eternity had prefixed for the Execution of his gracious Design, That Jesus Christ, the Saviour both of the Jews and Gentiles, should be born in *Judea*; and by him hath he accomplish'd the great Work of Man's Salvation in such a manner as the Gospel relates, and which we are about to give an account of in this History, of which I shall make Four Parts, containing so many Periods of our Saviour's Life, and shew what passed

Book I.

Gen. 49.
10.

- I. *From the Conception of John the Baptist to his entrance upon his Ministry.*
- II. *In the first Two Years of his Preaching.*
- III. *In the Third Year of his Ministry.*
- IV. *From his triumphant going up to Jerusalem to his Ascension into Heaven.*

B O O K I.

An Account of what passed from the
Conception of *John* the Baptist to
the Entrance of *Jesus Christ* upon his
Ministerial Function.

I. *The Conception of S. John the Baptist.*

Book I.
Luke 1.
3 — 22.

THERE was among the Jews a certain Priest, named *Zacharias*, who, with his Wife *Elizabeth*, kept all the Commandments of the Lord blameless: They were both of them very old, and God, that he might at length reward their Patience and contentedness in a signal manner, having given them no Child, but laid upon them the Disgrace of Barrenness, which at that Time was accounted a great Curse inflicted by God. It came to pass, as *Zachary* ministred in the Temple, according to his Course, and offered the Incense commanded by the Law to God, the Angel *Gabriel* appeared to him, and told him from God, That he should have a Son, whom he should call *John*; That this his Son should be great in the Sight of God, and be filled with the Holy Spirit from his Mother's Womb; That he should convert many Israelites from their Sins, and should go before the Lord in the Spirit and Power of *Elias*, preparing his Ways for him, and disposing Men

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The Anunciation of *the* Bleſſed Virg

Men to receive him. *Zachary* doubting of the Truth of these Promises, answered the Angel, How shall I be assured of the Truth of thy Words, for I am Old, and my Wife is well stricken in Years? The Angel reproving his Unbelief, told him, That from that Moment he should be dumb and not be able to speak, till the Things, which he had spoken of, should come to pass. And in that very instant he lost his Speech, and the People, who could not understand him, but by Signs, perceived by his Silence that he had seen a Vision.

The Days of his Ministration being accomplish'd, he returned to his own House, at *Hebron*, a City in the Tribe of *Judah*, and God performed that which he had foretold by the Angel; for *Elizabeth* conceived, and hid her self Five Months, that she might between God and herself raise in her Heart a more perfect Sense of his Favour, in taking away from her the Reproach of Barrenness, and giving her a Son, of whom she might hope for so great things.

Book I.
Luke 1.
23 — 25

II. The Conception of Jesus Christ.

Six Months after the Conception of *Elizabeth*, the same Angel, which had foretold the Birth of *S. John* to *Zachary*, was sent by God into a City of *Galilee*, called *Nazareth*, to foretel the Nativity of Jesus Christ to her, who was chosen from all Eternity to be his Mother. It was an Holy Virgin of the House of *David*, named *Mary*, who was espoused to a Man of the same Family, called *Joseph*, and living in perfect Chastity, had her Spouse for a faithful Witness and Guardian of her Purity. The Angel being come to her, said, *Hail, O thou, that art highly favoured, the Lord is with thee; blessed art thou*

Luke 1.
26 — 38.

Book I. *among Women.* Her Modesty raised in her a great Disturbance, at the unusual Appearance of the Angel, and she was surprized at this kind of Salutation. But the Angel bid her not be troubled, telling her, That she should have a Son, who should be great, and be called the Son of the Most High, to whom God would give the Throne of his Father *David*, *i. e.* an Eternal Kingdom, and that she should call his Name *Jesus*, which signifies a Saviour. She reflecting upon her way of living with Holy *Joseph*, and not understanding how she could preserve her Virginity, and yet become a Mother, said unto the Angel, *How shall this be, seeing I know not a Man?* The Angel answered her, That this Holy Child, which shall be called the Son of God, shall be born by the invisible Operation of the Holy Ghost; and to shew her, that God, to whom nothing is impossible, would work this great Miracle in her by his Almighty Power, he tells her, what had befallen her Cousin *Elizabeth*, who having been barren for many Years, was Six Months since with Child. Being satisfied by this Instance, that she might bear a Child, and yet continue a Virgin, she humbly submitted herself to the appointment of God, and said to the Angel, *Behold the Handmaid of the Lord, be it unto me according to thy Word.* Then the Angel departed from her, but the Holy Spirit wrought this great Mystery in her, for which she had been fitted and disposed a great while before, by the plentiful effusion of his Graces. She conceived the Son of God, the Second Person of the Holy Trinity, who was incarnate, *i. e.* became Man, by taking on him a Body and Soul, like us, in the Womb of this chaste and humble Virgin.

III. *The Visitation of the Holy Virgin.*

As soon as *Mary* had heard that her Cousin was with Child, she went with haste to see her, and, entering into her House, saluted her, which when *Elizabeth* heard, she felt the Infant leaping in her Womb for Joy; and being filled with the Holy Ghost, she spake out with a loud Voice and said; *Blessed art thou among Women, and blessed is the Fruit of thy Womb! How great a Felicity is this to me, that the Mother of my Lord should come unto me?* And having inform'd the Virgin, That her Child leaped in her Womb, she added; *Blessed art thou because thou hast believed; for the Things, which have been told thee from the Lord, shall be accomplished.* These Commendations did not at all puff up the Virgin's Heart with Pride; she could not be unsensible of the Favours which God had bestowed on her; but being desirous to give him all the Glory, and not daring to attribute any thing that the Lord had wrought in her, to her Faith, she referr'd all to the Mercy of her Creator, saying, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour; for he hath regarded the lowliness of his Handmaid.* She adds, That God is pleased, when he sees fit, to do great Things for his mean Creatures; That he loves to exalt the Humble and debase the Proud; and that, lastly, He is faithful to his Promises, because he made her the Mother of his Son, *That he might perform the Promises which he had made to Abraham, and the other Patriarchs.*

Luke I.
39--55.

Book I.

IV. *The Nativity of S. John.*

Luke 1.
56—80.

Mary continued Three Months with her Cousin, and then returned to her own House. In the mean while, *Elizabeth's* Time of Delivery came, and her Relations and Cousins met together, to rejoyce with her concerning the Birth of her Son. On the Eighth Day, when he was to be circumcised and named, they all gave him the Name of *Zachary*, as his Father was called; but *Elizabeth* opposed them, desiring he should be named *John*, as God had commanded by the Angel. They answered her, That there was none of her Family called by that Name, and made Signs to his Father, that he should shew them his Will about it: And he required Writing-Tables, and wrote thereon, *His Name must be called John*; and immediately his Tongue was loosed, and his Speech being restored to him, he made use of it to praise God: But all that had been Witnesses of these Miracles, and all that heard him speak were astonished, and said one to another, What manner of Child shall this be? How great, how holy a Man?

But that, which they were ignorant of, was revealed to *Zacharias*, who being filled with the Holy Spirit, understood the Mystery of the Incarnation, and the part his Son was to have in that Mystery; whereupon he prophesied, and said, *Blessed be the Lord God of Israel, for he hath visited and redeemed his People.* He adds as the Virgin had done in her Song, That God hath raised out of the House of *David* a Saviour of the World, to perform the Promises which he had made to *Abraham*, and renewed often by the Mouth of his Prophets: And then he sums up all the Benefits of the Incarnation in a few Words;

he

he hath promised us, *That we, being delivered from the Power of our Enemies, might serve him, by walking before him in Holiness and Righteousness all the Days of our Life.* Then he speaks these Words to his Son. *And thou, Child, shalt be called the Prophet of the most high; for thou shalt go before the Face of the Lord, to prepare his Ways, and to give Knowledge of Salvation, to his People, for the Remission of their Sins.* And indeed God did fulfil what *Zachary* had foretold of his Son; and that he might fit this Infant for the great Office he designed him, he made him eminent in all Spiritual Gifts, and kept him in the Deserts, till the Time of his appearing to his People *Israel*.

Book 1.

V. *God reveals the Conception of Jesus Christ to Joseph.*

While the Fame of those Miracles, which happened at the Birth of *John*, spread it self over all the Hill-Country of *Judea*, the Holy Virgin being returned to *Nazareth*, meditated in deep Silence upon the Myſtery which God had wrought in her: She had not told *Joseph* what had befallen her, but her Bigness discovered it, and he perceived she was with Child: But being an Holy and Pious Man, he was not willing to disgrace her publickly, whereupon he resolved to put her away privately: And in this Purpose he continued, till an Angel appearing to him in a Dream, said unto him, *Joseph, thou Son of David, fear not to take unto thee Mary thy Wife; for the Child that is conceived in her, is the Work of the Holy Ghost. She shall bring forth a Son, and thou shalt call his Name Jesus, because he is the Person which shall save his People from their Sins.* *Joseph* submitted to this Command, and remained with his Wife, both of them living in perfect Cha-

Matth. 1.
18—25.

Book I. Chastity : And so that which God had long before foretold by the Prophet *Isaiah*, was fulfilled,
Isai. 7. 14. A Virgin shall conceive and bring forth a Son, which shall be called Immanuel, which, being interpreted, is God with us.

VI. *The Divine Generation of Jesus Christ.*

The Time being come when the Virgin should be delivered, she brought forth Jesus Christ, in the manner which we shall hereafter speak of : But before we relate the History of this Birth, it is necessary to give an account of the Person, who was born. Men describe the Genealogies of the Grandees of the World, that they may make them honourable by the Nobility of their Parentage and great Actions of their Ancestors, who have no Worth of their own to render them remarkable. *Mary* brought forth a Son, of whom the Gospel recites Two Pedigrees and Two Births, because he had Two Natures :
Matth. 1. 1 — 17. Luke 3. 23 — 38. Jesus Christ is both God and Man, and hath united in one Person the Divine and Human Nature. As he is Man, he is descended of a numerous Succession of Ancestors : As he is God, he hath only God for his Father ; as Man, he was born in Time, but as God he was born and is from all Eternity. What *S. John*, in the beginning of his Gospel teaches us concerning his Divine and Eternal Generation, and for what Reasons he became Incarnate, is this.

He says, That Jesus Christ, as God, *is the Word*, i. e. the Thought or Speech of God :
John 1. 1 — 14. When a Man thinks, he forms an Idea or Spiritual Image of the Thing he thinks of, and this Image is called the *Word*, i. e. the Speech of the Mind ; for it is by the Thoughts that the Mind reasons with, and speaks to it self. God is a pure Spirit,

Spirit, who knows himself most perfectly, and that from all Eternity. He thinks then, in knowing himself, and forms an exact Image of himself; and this Image is his Word. But this Word infinitely excels all the Thoughts of Men in this, That he is a Thought subsisting by himself, and a distinct Person from him, that formed it, but yet the same God with him. The Two Persons love each other infinitely, from all Eternity; and this Eternal Love is a Third Person, called the Holy Spirit, who is also the same God, and of the same Nature with the Two other Persons, from whom he proceeds. This is what the Holy Scripture teaches us of the Holy Trinity, which is nothing else but the God which we worship, One in Three Persons, of which the Second is called not only the Son, because he is begotten of the Father, to whom the Name of Father is given for that Reason, but also the Word, because he is the Thought, or interior Speech of the First Person, which begat him by knowing himself, and that from all Eternity, because he knoweth himself from all Eternity. And upon this Ground it is that *S. John* says, *That in the Beginning, i. e. when the World began, the Word was, and the Word was, in, or with God, for the Thought is in the Mind that forms it; and that he was God, it being the Property of this Word, as we have said, to be the same thing with the Being, that begets it.*

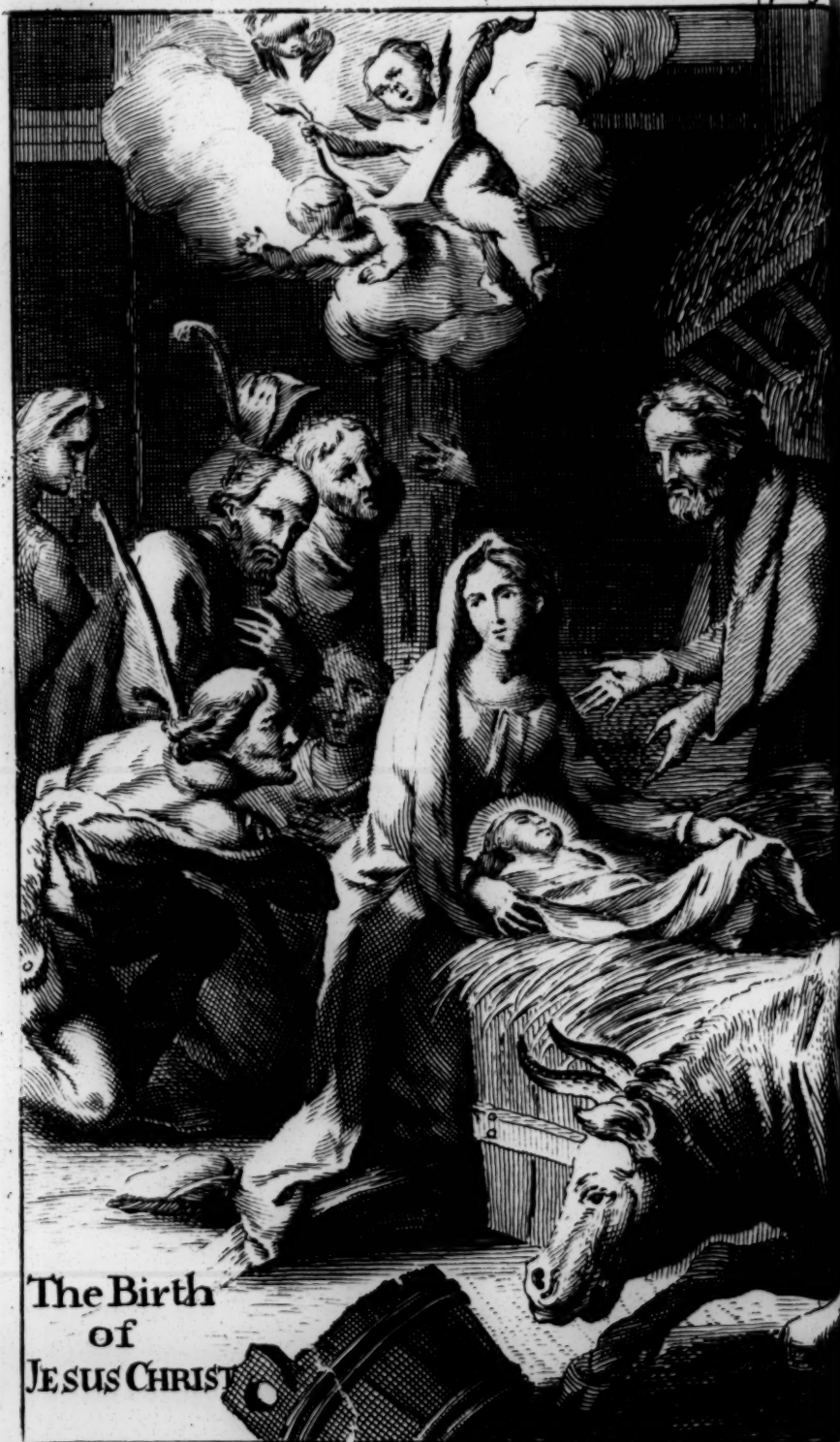
He is then, as he is God, the Creator of all Things, which makes the Evangelist say, *That all things were made by him, and nothing was made without him: Whence it is that in Scripture he is called sometimes, the Wisdom of God, because he was begotten of the Knowledge of his Father. Sometimes the Arm and Power of God, because God made all Things by him.*

S. John

Book I.

S. *John* goes on, and says, That *Life was in him*, and that as in its Source and Original, because all things that have Life live by him. He says further, That *this Life was the Light of Men*; for Men being Rational Creatures, have Souls enlightned by his Wisdom and Truth, which are his real and true-Life; and when Wisdom and the Light of Truth are quite extinct in the Soul, it is dead, as much as is possible for a Soul to die. Now the Word is that very eternal Truth and Wisdom *which enlighteneth*, as S. *John* says, *every Man*, and by the Participation of which all Souls are wise and true, their Truth and Wisdom being nothing else but an efflux of that Essential and Infinite Wisdom, which is the Word of God. The Evangelist adds, That *this Light shined in Darkness*, i. e. among Men buried in the Night of Sin, so that the Darkness could not perceive it: And for this end it was that God sent a Man, whose Name was *John*, of whose miraculous Birth we have already spoken, that he might make it known to Men, whose Blindness hindred them from a clear Sight of it; which Office, how well he discharged, we shall hereafter see. That *the Word was in the World*, and the *World knew him not*, i. e. the Lovers of the World, who were so enamoured with the Creatures that all their Affections and Reverence was entirely averted from God. That *his own*, that is to say, Men, who are his Creatures, but chiefly the Jews, who were his People, *did not receive him*, and by rejecting him, who was God, they had lost the great Advantages which they might have hoped for by him; for to as many as received him, by believing in his Name, he gave Power to be made the Children of God; not by a Corporeal Birth, such as Men have one from another, but by a Spiritual Birth, which they take from God himself.

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The Birth
of
JESUS CHRIST

self. And to procure such an excellent Birth for Men, *the Word*, saith the Evangelist, *was made Flesh, and dwelt among us, i. e. was made Man*; and he, that as God, was born of his Father from Eternity, was as Man born in Time of the Virgin; of which Birth we shall now speak.

VII. *The Human Birth of Jesus Christ.*

Augustus, the Roman Emperor, being desirous to know the Number of all his Subjects, published an Edict, commanding every Person to go and be registred in his Native City. In Obedience to which Order, *Joseph* went up from *Galilee*, with the Holy Virgin, to *Bethlehem*, a City of *Judah*, to have his Name enrolled there, because he was of the House and Linage of *David*: For this Prince was born at *Bethlehem*, which is therefore called in the Gospel, *The City of David*. While they were there, her Time came, that the Holy Virgin should be delivered, *And she brought forth Jesus Christ, wrapped him in Swaddling Cloaths*, and because there was no Room in the Inn, laid him in a Manger. Not far from thence there were certain Shepherds, who kept their Flocks by Night; these Men, all of a sudden, were encompassed with a great Light, and saw an Angel, which said unto them; *Fear not, for I bring you good News, which shall fill all People with great Joy*, which is, *that this Day there is born in the City of David a Saviour, which is Christ the Lord*; and by this Sign ye shall know him, *ye shall find the Infant wrapped in Swaddling Cloaths and lying in a Manger*. As soon as they had received this Message from God, they heard a great number of those blessed Spirits, praising God, and saying; *Glory be to God in the height of Heaven, and on Earth Peace to the Men of his good-liking, i. e. to all*

Luke 2.

1 — 20.

Book I.

all truly penitent Sinners and sincere new Creatures. As soon as the Angels were departed, the Shepherds went in haste to *Bethlehem*, where they found *Mary* and *Joseph* with the Babe, who was laid in a Manger; and they acknowledged the Truth of what the Angel had said unto them. Then they returned glorifying God, published the Miracles which they had seen, and raised an Admiration in all those that heard them: But *Mary* seriously meditated upon all these Things in her Mind, and was careful to keep a faithful Remembrance of them.

VIII. *The Circumcision of Jesus Christ.*

Luk. 2. 21.

Lev. 12. 3.

Gen. 17.

12.

By the Law of *Moses*, every Male Child ought to be circumcised within eight Days, after the Birth, according to the Command which God had given to *Abraham*; for God being about to give this Patriarch a Son, of whose Posterity our Redeemer should be born, and entering into a Covenant with him to be kept by all his Posterity, he instituted Circumcision, as a Seal and Sign of that Covenant, threatening to cut off that Male Child from his People, which shall not be Circumcised. *Abraham* himself, and all the Jews, his Posterity, did exactly observe this Law, and *Jesus Christ* was willing to submit to it himself; wherefore the Gospel observes, That he was Circumcised the Eighth Day, and that he was named *JESUS*, which was the Name that the Angel had ordered to be given him before his Conception.

IX. *The Adoration of the Magi.*

Matth. 2.

1 — 12.

The Holy Virgin and *Joseph* continuing still at *Bethlehem*, the *Magi*, which were certain great Philosophers

Philosophers and Astronomers, came from the *East* to *Jerusalem*, and asked, Where the Person was, who was, lately, *born King of the Jews*? saying, That they had seen a *Star* in the *East*, signifying his Birth, and conducting them thither, and were come to worship him. This Question much surprized the People of *Jerusalem*, and above all troubled *Herod*, who was then King of the Jews. Whereupon he assembled the Chief Priests, and the most learned in the Law among the Jews, to be informed of them, Where the Messiah, which they expected, should be born, for he believed that it was he, that the *Magi* enquired after, under the Name of the King of the Jews? They answered him, At *Bethlehem*, according to the Prophecy of *Micah*; *And thou Bethlehem, in the Land of Judah, art not the least among the principal Cities of that Tribe; for out of thee shall come a Governour, that shall rule my People Israel.*

Book I:

Numb. 24.

17.

Mic. 5. 2.

Herod, as soon as he had received this Information, sent for the *Magi* privately to him, and enquired of them, *At what Time the Star*, they spoke of, *was seen by them*? and sending them to *Bethlehem*, said unto them; *Go, and search diligently for the young Child, which ye desire to see; and when ye have found him, let me know it, that I may also pay him the like Adoration.* Being just got into the Way to *Bethlehem*, they saw the Star again which had appeared to them in the *East*; and the Gospel says, *they were filled with exceeding great Joy*, for it went before them to conduct them to him, and stood over the Place where Jesus Christ was. They immediately entred into the House, and falling down before him they worshipped him, and offered to him, for Gifts, Gold, and Frankincense, and Myrrhe. And thus having paid their Homage, they returned into their own

Book I. own Country, but did not go by *Jerusalem*, because they had been admonished, in a Dream, not to return again to *Herod*.

X. *The Presentation of Jesus Christ in the Temple.*

The Holy Virgin and *Joseph*, having so punctually observed the Law of Circumcision, were not less exact in the performance of Two other Commandments of the Law, the One of which concerned Mothers, the other their First-born Children. The First of these obliges every Woman, after her Delivery, not to touch any hallowed Thing for a certain Time, nor to go into the Temple for Forty Days after the Birth of a Son, and Fourscore Days after the Birth of a Daughter; and, at the End of that Term, the Mother shall go to the Temple to be purified; for which end she must offer a Lamb for a Burnt Offering, and a Pigeon, or a Turtle-Dove, for the Attonement of her Sins: But if she be not able to offer a Lamb, she is allowed to offer a Pigeon or a Turtle for it; which being sacrificed by the Priest, she is clean.

The Second Commandment of the Law, which concerns the First-born Children, enjoins the Parents to present them to the Lord, and to redeem them with Money. Every First-born in *Israel*, both of Man and Beast, was consecrated to God, by a Command; which God gave them, when he slew the First-born of the *Aegyptians*, and so forced *Pharaoh* to let his People go out of his Land. By this obliging the Jews to keep this Benefit, in Remembrance for ever. But because every thing consecrated to God was to be offered in Sacrifice to him, he contented himself with the Sacrifices of Beasts, and would have Children to be redeemed. Not but that Children might have been devoted

Lev. 12.
2 — 8.

Exod. 13.
2, 15.

to God after another manner, viz. to have ministered at his Altar : But God having chose for this Service one of the Twelve Tribes of *Israel*, viz. the Tribe of *Levi*, instead of all the First-born of all the other Tribes, so that the First-born of all that were not of the Tribe of *Levi* were to be redeemed, as not being qualified either for Sacrifices or Priests.

In obedience to these two Laws, when Forty Days were expired, after her Delivery, did the Holy Virgin and *Joseph* go up to *Jerusalem*, to offer the Sacrifice prescribed by the Law for her Purification; and the Gospel observes, That she offered the Sacrifice commanded such as were poor, viz. *Two Turtle-Doves, or Two Young Pigeons*. At the same Time they carried Jesus Christ along with them, to present him to the Lord, and they redeemed him, being not of the Tribe of *Levi*, but of the Tribe of *Judah*. While they were in the Temple, came in an Holy Old Man, named *Simeon*, by the Direction of the Holy Spirit. *He was an Holy Man, and one that feared God, who was filled with the Spirit and longed earnestly for the coming of the Redeemer*, by whom God had promised to comfort his People. The same Spirit which inspired him with a Desire and Expectation of a Saviour, had promised him, That he should not dye, till he had seen him; wherefore, when the Holy Virgin and *Joseph* brought Jesus into the Temple, this Holy Old Man, being excited by Divine Inspiration, came in, took the Child up in his Arms, blessed God for the Accomplishment of his Promise made to him, and begged that he might dye, because his Eyes had seen the Saviour which God would shew to all the World, *to be a Light to the Gentiles, and an Honour to his People Israel*.

Book I.

Numb. 8.
16-18.Luke 2.
22-32.

Book I.

When *Joseph* and *Mary* had seen and heard these things, they were taken with great Admiration, till *Simeon* turning himself to them, blessed them, and said to the Holy Virgin, That *this Child*, which she had presented to God, *should be the occasion of the Misery or Happiness of many Israelites*, and a Mark for obdurate Sinners to level their malicious Obloquies, and Contradictions at ; which though they should discover the evil Thoughts and Dispositions of several Persons, yet, like a cutting Sword, they shall wound her own Soul with Grief and Sorrow. In the same instant came in also an Holy Widow, called *Anna*, a Woman of about Fourscore Years old, who had the Gift of Prophecy, and abode continually in the Temple, serving God with Fasting and Prayers Night and Day : She also saw Jesus Christ, and knew him by the same Inspiration that had discovered him to *Simeon*, wherefore she gave Thanks to God for the Mercy he had bestowed upon the World, in giving them a Saviour, and made him known to be the Messiah, to all those that waited for his coming.

XI. Jesus's Flight into Ægypt.

Matth. 2.
12-23.

The Holy Virgin and *Joseph*, having performed all that was commanded by the Law, returned from *Jerusalem*, and went down to *Nazareth* : But *Herod*, who waited for the coming back of the *Magi*, that he might know of them where the New King was, and so get him into his own Power, seeing himself disappointed of his Expectations, because, as it is said before, they were gone home another way, fell into an extreme Passion, and resolved to slay all the Children in *Bethlehem*, and in the adjoining Villages, that were not above Two Years old ; and accordingly put

it in Execution, thinking in this barbarous Massacre to include him, whose Destruction he chiefly aimed at : But God prevented the Cruelty of this Prince, and so ordered it, that of all the Children, whose Blood was shed, as Jesus was the only one, that he sought to kill, so he was the only one that escaped ; for God, by his Angel, warned *Joseph*, in a Dream, of the Designs, that *Herod* had to take away his Life, and commanded him, *To take the Child and his Mother, and fly into Ægypt, and remain there, till further orders.* *Joseph* immediately obeyed this Command, and fled into *Ægypt* ; where, after the Death of *Herod*, the same Angel appeared to him, and bid him return, because he, that sought to destroy the Saviour of the World, was himself dead. Then did *Joseph* immediately go into the Land of *Israel*, with Jesus Christ and the Holy Virgin : But hearing that *Archilaus* reigned in *Judea*, in his Father *Herod*'s stead, he was afraid to go thither, but, being admonished of God in a Dream, to go into *Galilee*, he fixed his Dwelling in the City of *Nazareth*, God thus accomplishing the Prophecies, which did foretel, That *he should be called a Nazarene.*

XII. *Jesus's Disputation with the Doctors.*

In this Abode with his Parents at *Nazareth*, the Child Jesus grew and waxed strong, being full of Wisdom and Grace. When he was Twelve Years old, he went to *Jerusalem*, with *Joseph* and the Holy Virgin, who every Year went thither at the Passover ; and after the Feast he continued there without their Knowledge, so that they returned without him, supposing that he went along with some of their Company, either behind them or before them : But after they had gone a Day's Journey,

Luke 2.
40—51.

Book 1. ney, and found him not, neither among the Company, nor yet with their Kindred and Acquaintance, they turned back again to *Jerusalem*, to seek him; where, after Three Days, they found him in the Temple, sitting in the midst of the Doctors, both hearing them and asking them Questions, and raising Admiration, in all that heard him, at his Understanding and Answers. The Holy Virgin and *Joseph* were much surprized to see him in that Place, and his Mother telling him, how much they were troubled at the loss of him, and the Pains they had taken to find him, said to him, *Why hast thou dealt thus with us?* He answered them, *Why did ye seek me? Did ye not know that I must necessarily be employed in promoting the Service of my Father?* They did not understand this Answer, but the Virgin kept all these Words in her Heart. Then Jesus went down to *Nazareth* with them; and the Gospel says, *That he was subject to them, and increased not only in Age, but in Wisdom and in Favour both with God and with Man.*

XIII. *The Preaching of John the Baptist.*

Matt. 3. 1.

While *John* was in the Desert God enriched him with the Gifts of his Spirit, and in that Retirement fitted him for the great Employment he designed him, as Jesus himself was secretly fitted for the Offices of his Ministry in *Joseph's* House: They both waited with Patience for the Time which God hath appointed for the Exercise and Execution of them. And because Jesus Christ was not to appear till *John* had preached him, therefore God brought him first out of his Retreat. This Holy Fore-runner of Christ therefore in the Fifteenth Year of *Tiberius Caesar*, by the Divine Order, did go into the Wilderness of *Judea*, and into

into all the Country round about *Jordan*, preaching the Baptism of Repentance, not that which procures Remission of Sins, but which disposes Men to receive Pardon, and was a Figure of the Baptism which Jesus Christ afterward appointed. This Office and Ministry of *S. John* was foretold by Two Prophets, which are cited by the Evangelists; the one calls him *the Messenger* or *Angel* of God, which should go before Jesus Christ, to prepare his Ways before him: The other saying, That they shall hear the Voice of him that cryeth in the Wilderness, *Prepare ye the Way of the Lord*; and then, *every Valley shall be filled, and every Mountain and Hill shall be made low; the crooked Paths shall be made straight, and the rough Places plain*: Which figurative Expressions import nothing, but that a thorough Reformation of Mens Manners shall then begin, and be compleated by the Preaching of Christ.

He began his Preaching with these Words, *Repent, for the Kingdom of Heaven is at Hand*; and to gain the greater Authority, to his Sermons, he preached Repentance, as well by his Example as Words, for he was cloathed with Camel's Hair, and wore a Leathern Girdle about his Loyns, and lived upon Locusts and wild Honey; a course Garb and Food suitable for a Penitent: And certainly such a Preacher, as first practises what himself teaches, must needs be extraordinarily followed. And so indeed he was, for all *Jerusalem*, and all the Country round about *Jordan*, and all *Judea* flocked to him, and confessing their Sins, were baptized of him in *Jordan*.

Among the great Multitude that followed him, there came also certain of the Pharisees, and of the Sadduces, to be baptized of him. The Pharisees were a Sect among the Jews, who professed a more perfect Knowledge and exact Observation

Book I.

Mar. 1. 4.

Mal. 3. 1.

Isai. 40. 3.

Matth. 3.
1—6.Matth. 3.
7—10.

Book I.

of the Law, and by that means had gotten themselves a great Veneration and Authority among the People ; but, as we shall see in the sequel of this History, they were great Hypocrites, who under the outward Varnish of Vertue and Religion, concealed intolerable Pride and Arrogancy. The Sadduces were another Sect, which did not believe the Immortality of the Soul, or the Resurrection ; they were not so numerous a Party as the former, but the Persons of the First Rank were generally of it : To those Persons of these Two Sects, who came to be baptized by him, *S. John* speaks thus, *O Generation of Vipers, full of the Poison and Venom of Hypocrisy and Sin, who hath fore-warned you of the Wrath and Vengeance which shall shortly fall upon your Heads, and taught you that Wisdom to avoid it, by coming to me by Repentance ? Bring forth therefore Fruit worthy of Repentance : And think not to say within your selves, that you are secure, because you have Abraham to your Father, for God can out of these Stones raise up Children unto Abraham : And indeed, the Ax is now laid to the Root of the Tree therefore every Tree which bringeth not good Fruit shall be cut down and cast into the Fire.*

Luke 3.
10—14.

The People, the Publicans, *i. e.* the Farmers and Receivers of the Tribute, and the Soldiers asked him, *What they should do ?* He answered the People, *He that hath Two Coats and Food, let him impart to him that hath none.* He admonished the Publicans to *exact no more than what is appointed them ;* and the Soldiers, *To be content with their Pay, and not to do Violence, nor Cheat or Plunder any Man.*

Luke 2.
15—17.
Matth. 3.
11, 12.

These wise Answers, being accompanied with so innocent and austere a Life, begat so great an Opinion of *John* in the Minds of the People, that they generally believed that he was the Christ, *i. e.* the

the Messias, so long expected: To remove this Prejudice concerning himself, he told them, That he baptized them with *Water* only, but there cometh another, adds he, *who is mightier than I, whose Shoes I am not worthy to bear, or untie, he shall baptize you with the Holy Ghost and with Fire: He hath a Fan in his Hand, and he shall thoroughly cleanse his Floor; He will gather the Wheat into his Garner, and shall burn up the Chaff with unquenchable Fire.* Book I.

XIV. *Jesus Christ is baptized by John.*

At the same Time that all *Judea* went to be baptized by *S. John* in *Jordan*, *Jesus Christ*, being about *Thirty Years* of Age, departed from *Nazareth*, where he had patiently waited for the Time of exercising his Ministry, which he came into the World to perform, and therefore went to *Jordan*, to be baptized by his Fore-runner, among others: But *S. John*, not being able to endure this great Humility, opposed his Desire with all earnestness, saying to him, *I ought to be baptized by thee, and comest thou to me?* But *Jesus* answered him, *Suffer it to be, as I will, for this Time, for so it becometh us, to fulfil all righteousness.* *S. John* then submitted to this Command, and baptized *Jesus*; who being baptized, went out of the Water, and betook himself to Prayers. And, as he was praying, the Holy Ghost descended upon him in a bodily Shape, like a Dove, and remained on him; and a Voice from Heaven uttered these Words, *Thou art my beloved Son, in whom I am well pleased:* Then *Jesus*, being full of the Spirit, returned from *Jordan*; and the same Spirit conducted him, and drave him immediately into the Wilderness.

Matth. 3.
13 17.
Mark 1.
9 — 12.
Luke 3.
21, 22.

Book I.

XV. *Jesus Fasting and Temptation.*

Mat. 4 1. Jesus having passed fourty days without eating
 ——— 11. or drinking in the Wilderness, whither the Spirit
 Lu. 4. 2. had conducted him that he might be tempted of
 13. the Devil, was contented after so long a Fast to
 Mar. 1. 12. undergo the pressures of hunger, that he might give
 13. the Devil an opportunity to tempt him. Then the
 Devil came unto him, and said unto him. *If thou
 be the Son of God, command that these Stones be
 made Bread. But Jesus answered him, Man doth not
 live by bread alone, but by every word, that proceed-
 eth out of the Mouth of God.*

Then the Devil carries him up to the top of the
 Temple of *Jerusalem*, and enticeth him to cast
 himself down from thence, that he might prove
 that he was the Son of God; for it is written, saith
 he to him, *That God will give his Angels charge
 concerning thee to keep thee, and in their hands they
 shall bear thee, that thou do not hurt thy self.* Je-
 sus answered this place of Scripture by another,
 Deut. 6. *Thou shalt not tempt the Lord thy God.*
 16.

After this the Devil setteth him upon a high
 Mountain, from whence he shewed him in a mo-
 ment all the Kingdoms of the World, with all the
 Splendor and Pomp that attends them, and pro-
 mised him all those things, if he would fall down
 before him and Worship him, for they are given
 to me, saith he falsely, and I give them to whom
 I please: Then Jesus answered him, *Get thee hence
 Satan, for it is written, Thou shalt Worship the
 Lord thy God, and serve none but him only.* The
 Devil having thus finished all the temptation with-
 out success, departed for a time; and the Angels
 came to Jesus Christ, and readily tendred them-
 selves to minister unto him.

XVI. St. John's Testimony concerning Jesus Christ

After these things Jesus being come out of the Wilderness went to *Bethabara*, the place where *John* was Preaching, and Baptizing. This faithful Fore-runner, when he saw him, could not but bare witness of him before all that heard him, and therefore cryed out with a loud voice, *This is He, of whom I spake; He that cometh after me is preferred before me, for he was before me;* he adds, *We have received of his Fulness a sufficiency of all Graces, for the Law was given by Moses, but Jesus Christ hath brought Grace and Truth to the World, and that the only begotten, who is in the Bosom of the Father, is come to discover God to us, whom no man hath ever seen.*

Jo. i. 15.
— 18.

Notwithstanding *John* spake thus honourably, and plainly of the Messiah, the Jews took him for the Person he spake of, and therefore sent certain Priests, and Levites, who were Pharisees, and consequently much admired by the people, to enquire of him, *Who he was? And he freely confessed and denied not, but owned, that he was not the Christ, for so the Gospel delivers the Confession of St. John and the Testimony which he gave of Jesus to these Messengers. Then they asked, whether he were Elias or some other Prophet? And when he had answered them that he was not, They said to him, Who art thou then, that we may give an answer to them that sent us? What sayest thou of thy self? I am, saith he, the Voice of one Crying in the Wilderness, Make strait the ways of the Lord. They urged, Why then Baptizest thou, if thou art not the Messiah nor a Prophet? He replied, It is true I Baptize with Water, but there is one among you whom ye know not, He it is, who coming after me, is preferred before me, whose Shoo-strings I am not worthy to unloose.*

Jo. i. 19.
— 28.

The

Book I.

Jo. 1. 29.

— 34.

The next day John seeth Jesus Christ coming unto him, and being unwilling to lose so good an opportunity of discovering him, he saith to them that were with him, *Behold the Lamb of God, This is He, that bears and takes away the Sins of the World.* He adds, *That this was He, of whom he had spoken so much already, and he assures them, that he saw the spirit descending and remaining upon him in the shape of a Dove, and that he had been taught by Revelation, that this was He, that should Baptize with the Holy Ghost.*

XVII. Jesus Christ calling Disciples.

Jo. 1. 35.

— 42.

The next day Jesus passed again through the same place two hours before Sun-set, and St. John, who was there with two of his Disciples, said as soon as he saw him, *Behold the Lamb of God.* The two Disciples hearing these words, followed Jesus, who turning himself about demanded of them, *Whom seek ye?* They answered, *Master where dwellest thou?* he saith unto them, *Come and see.* They went with him and abode with him that day. One of these two Disciples named Andrew, had a Brother called Simon, to whom he said, *We have found the Messias,* and he brought him to Jesus, who having considered him, said unto him, *Thou art Simon the Son of Jonas, thou shalt be called Peter.*

Jo. 1. 43.

— 51.

The day following the Son of God going into Galilee, found one named Philip, who was of Bethsaida, of which place both Andrew and Peter were, and he saith unto him, *follow me.* Philip meeteth Nathanael, and tells him that they had found the Messias promised by the Law, and foretold by the Prophets, and that Jesus of Nazareth was he. Nathanael answered, *Can any good thing come out of Nazareth?* And he followed Philip, who brought him to Jesus. As soon as Jesus saw him

Behold

Behold an Israelite indeed without guile or deceit. Book I.
 Nathanael astonished at his words asked him,
Whence knowest thou me? Jesus answered, *Before*
that Philip called thee, when thou wast under the fig-
tree, I saw thee. Nathanael saith, *Master, Thou art the*
Son of God, thou art the King of Israel. Jesus an-
 swered him, *Dost thou believe because I said unto*
thee, that I saw thee under the fig-tree? thou shalt see
greater things. Verily, verily I say unto thee, Here-
 after thou shalt see Heaven opened, and the Angels
 of God ascending and descending upon the Son of
 Man, to attend his triumphant Ascension into the
 Glories of his Father.

XVIII. *The first Miracle that Jesus did.*

The third day after his departure from the River Jo. 2. 1.
 Jordan Jesus was at a Marriage in Cana of Galilee, — 11.
 to which the Holy Virgin was also invited, and his
 Disciples. At this solemnity there being a great
 want of Wine, the Holy Virgin pitying the un-
 seasonable scarcity, said to her Son, *They have*
no Wine. But Jesus being desirous to teach us
 that in those Actions, wherein the Service and
 Honour of God is concerned, we ought to have
 no respect to Man, but even our Parents them-
 selves are to be look'd upon as Strangers, saith unto
 his Mother, *What is that to you or me? mine hour*
is not yet come. The Holy Virgin was not at all
 disturbed, or discouraged at this answer, but bid
 them that waited, to do whatsoever he command-
 ed them. Now there were six great Water-potts
 of Stone, which were used in the Purifications,
 which were common among the Jews. The Son
 of God orders them to fill them with Water, and
 when they were full, he saith unto the Servants,
Draw out now and carry it to the Governour of the
Feast. Having tasted of it, and perceiving it to
 be

Book I.

be excellent Wine, but not knowing whence it was, tells the Bridegroom, that he had done contrary to the Custom, *because he had kept the best Wine till the end of the Banquet.* This change of Water into VVine was the first Miracle that Jesus did, and it was of great use to manifest his Glory, and confirm his Disciples in their Faith in him.

XIX. *Jesus drives the Merchants out of the Temple.*

Jo. 2. 12.
— 25.

Pf. 62. 9.

From *Cana* he went with his Mother, Kindred, and Disciples to *Capernaum*, a City of the same Province of *Galilee*, where he stayed but a little while, because the Feast of the Passover being near, he went up to *Jerusalem*. Being there, he found in the Temple certain Merchants, who sold Oxen, and Sheep, and Doves, and the Changers of the Mony sitting at their Tables. And he immediately made a VVhip with Cords, and drave them all out of the Temple, cast the Changers Mony on the Ground, and overthrew their Tables, and said unto those that Sold Doves, *Take these things hence, make not my Fathers house an house of Merchandize.* This Action of Jesus brought to the Disciples minds these words of Scripture, *The zeal of thy house hath eaten me up;* but it surpriz'd and incensed the *Jews*, who required of him a Miracle to prove his Authority of acting in that manner: To whom he said, *Destroy this Temple, and in three days I will rebuild it.* They understood it of the Temple, out of which he had driven the Traders, but he meant it of his Body, which should be destroyed by Death, and raised again the third day. He did many Miracles at the Passover in *Jerusalem*, which continues seven days; and many Persons believed in his Name, but he would not trust himself with those, who were won only by Miracles, because he knew the bottom of their hearts, and

and exactly discerned, what was unsound, and imperfect in their Faith. Book I.

XX. *The Discourse between J. Christ and Nicodemus.*

While Jesus was at *Jerusalem*, a *Jewish Ruler* of the Sect of the *Pharisees*, came to him by night, and said unto him, *Master, We know that thou art a Teacher come from God, for no man can do those Miracles, that thou dost, except God be with him.* From hence Jesus takes an Occasion to teach this *Pharisee* the necessity of Baptism in order to Salvation, saying unto him, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* To which he adds these important Truths, *That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit, and that the Spirit inspires whom it pleaseth.* *Nicodemus* being surpriz'd, asked him, *how can this be?* Jesus reproving his Ignorance, that he was a Doctor, and knew not these things, saith unto him, *We testify what we have seen, and ye receive not our Witness.*

Jo. 3. 1.
— 12.

He then discovers these Mysteries of our Religion to him, That no Man hath ascended up to Heaven, but the Son of Man that came from Heaven: That the Brazen Serpent which *Moses* put upon a Pole in the Wilderness, that all those, who were bitten by the fiery Serpents, by looking upon it might be healed of their Wounds, was but a Figure of him, who was fixed unto the Cross for the deliverance of all those that believe in him, from Eternal Death; That he was sent into the World not to condemn the World, but to save it; That so great was the love of God towards Men, that he gave them his only begotten Son to dy for them; but this Love will be a just cause of Condemnation to all those that believe not in this Son, and receive not this Light, that is, come to enlighten them,

Jo. 3. 13.
— 20.

Book I. them, loving rather to continue in darkness, because they will not bring their VVorks to the Light of Truth, lest they should be convinced thereby, that the Actions, which they so much delight in, are criminal and sinful.

XXI. St. Johns second Testimony concerning Jesus.

Jo. 3. 23.
— 27.

Jesus being come from *Jerusalem* after the Feast, tarried in *Judea* with his Disciples, and there Baptized, at the same time that *John* administered his Baptism in *Jordan*. Here the Disciples of *John* had a dispute with the *Jews* about Baptism And they came to their Master, and spake to him concerning Jesus, Saying, *He, to whom thou bearest Witness, doth now Baptize, and all men flock to him.* St. *John*, who would not have gathered Disciples, but that he might resign them to the Son of God, answered them; *A man can receive nothing except it be given him from Heaven*, signifying by this answer, that he acted in his Ministry only by the power and command of him who had called him to it,

Jo. 3. 28.
— 36.

He then puts them in mind of the Protestations, which he had made before them, *That he was not the Christ.* He tells them, that he is not the Bridegroom of the Church, but the Bridegroom's Friend only. And in that Quality 'twas his only Joy, and delight to hear the Bridegroom's Voice. He goes on, and says, *He must increase, but I must decrease.* He adds, that Jesus Christ came from above, and therefore is above all; that he speaks what he hath seen and heard, and that he that receiveth his Testimony, acknowledgeth that God is true, because God hath sent him, and hath not given his Spirit by measure to him, but because he loveth him, he hath given all things into his hands: That Jesus Christ is the Son of God, and he that believeth

lieth in him, hath eternal Life; and on the contrary, he that believeth not, shall not see Life, but is an Object of the Wrath of God, which shall not depart from him. Book I.

XXII. John's Imprisonment.

St. *John* did not think he had discharged his Office sufficiently, in discovering Jesus to be the Messiah at the River *Jordan*, but he went to the Princes Court to Preach true Morality and Piety. *Herod Antipas*, the Son of *Herod* the Great, in whose Reign Jesus Christ was Born, and his Successor in one fourth part of his Kingdom (from whence he is called *Herod the Tetrarch*) had Married contrary to all Laws, *Herodias* his Brother *Philip's* Wife: *John* went to reprove him for this Crime, and for all the other evils, which he had done and told him confidently, that it was not Lawful for him to have her for his Wife, who was his Brothers Wife. *Herod* was not presently angry with this Holy Man, but on the contrary, believing him to be a Just Man, and an Holy, he had a great Respect and Veneration for him, yea, he feared him, was a diligent Hearer of him, and followed his advice in many things.

But *Herodias* was not so well affected to *John*, for she hated him Mortally, and sought all Occasions to destroy him. By her instigation *Herod* became every day more averse to him, and at length to please her, apprehended him, and put him into Prison. He had at that time put him to Death, but that he feared the People, who accounted of, and revered *John* as a Prophet. When Jesus knew that *John* was put into Prison, and that the *Pharisees* had heard that he made and Baptized more Disciples than *John* (tho' he Baptized no Man himself, but by his Disciples) he

Mat. 14.
3. -- 5.
Mar. 6.
17. — 20.
Lu. 3.
19, 20.

Jo. 4. 1.
—— 4.

left

Book I. left *Judea*, and returned into *Galilee* through *Samarina*.

XXIII. *The Samaritan Woman.*

Jo. 4. 5. About noon Jesus came to a City of *Samarina*,
 — 11. named *Sychar*; and being wearied with his Journey, he sat down on the brink of a Fountain, called *Jacob's Well*, in a parcel of Ground, which that Patriarch gave long since to his Son *Joseph*. A certain Woman of this Countrey came to fetch Water at this Well, and Jesus saith unto her, *Give me to drink*. This Woman, who thought him to be a Jew, wondred that he would accept such a piece of Service from her, who was a *Samaritan*, for the Jews abhor the Samaritans, and will have no commerce with them, because they being Strangers had possessed themselves of part of their Country, and had changed the Laws of *Moses* by several Pagan Superstitions, which they mixed with it. This her surprize she discovered to Jesus, who said unto her, *If thou knewest the gift of God, and who it is that desires drink of thee, thou wouldest have asked of him thy self, and he would have given thee Living Water.*

The Woman understood these words in the literal sense, and not knowing but he would draw the Living Water either out of that or some other Well, She replied, *Master, thou hast nothing to draw with, and the Well is deep, how then wilt thou get this Living Water? Art thou greater than our Father Jacob who gave us this Well, and drank of it himself, and all his Family?* Jesus answered, *He that drinks of this Water shall thirst again, but he that shall drink of the Water that I will give him, shall never thirst, but it shall become a Well in him springing up unto eternal Life,* which he meant, either of that Grace, which quenches

quenches all humane desires of Earthly and Carnal Enjoyments, or else of his Celestial glory, which shall perfectly satisfy all our Appetites. But the Samaritan Woman understood it of Corporeal Water, which made her to say to Jesus Christ with great earnestness, *Lord, give me this Water, that being a-thirst no more, I may not be forced to come hither to draw. Jesus said to her, Go, call thy Husband: She answered that she had no Husband; whereupon Jesus reply'd, Thou hast good cause to say so, for thou hast had five Husbands, and he that thou now hast is not thy Husband: in this thou hast said truly.*

By these words she perceived that he knew how she had lived; and she said unto him, either to divert his discourse to a more pleasing Subject, or that she might get some Advantage, and Instruction from a Person so knowing, *Lord I am sensible that thou art a Prophet, I pray resolve me this controversy: Our Fathers worshipped upon this Mountain, and ye say that Jerusalem is the place where Men ought to Worship, Which of us are in the Right?* Jesus takes an occasion to tell this Woman that God being a Spirit, and the Truth, he will be adored in Spirit and Truth, and be known by those that worship him; that this Worship depends not upon Places, and the time is coming when he shall be worshipped in that manner only. She replied, I know that Messiah will come, and when he is come, he will instruct us thoroughly in these matters. Whereupon Jesus said unto her, *I am the very Messiah that thou speakest of.*

In the mean time his Disciples, who were gone into the City to buy Food, came and wondered to see him Discourse so freely with the Woman, but the respect, which they had for him, hindred them from demanding the Reason of it. Nevertheless she left her Pitcher there, and went into the City, and said

Book I. to the Inhabitants, *Come and see the Man, who hath told me all that ever I did. Is not this the Christ?* Jesus remained still at the Well. And when his Disciples earnestly desired him to eat; he said unto them, *I have meat to eat, which ye know not of;* and then he explains to them, what sort of meat he meant, in these Words, *My meat is to do the will of him that sent me, and to finish his Work.* This Work was the Salvation of Man, and his Meat was the Faith of those, who were converted by his Preachings.

Jo. 4. 39.
— 42.

Soon after these things the Woman, with whom Jesus had talked, returned with the Inhabitants of Sychar, who believing on him already, because of the Womans words, came to desire him to abide with them. He stayed with them two days, and by his Discourses much confirmed them in the Faith, and increased the number of those that believed in his Name: Infomuch that they said unto the Woman, *Now we believe, not because of thy saying: for we have heard him our selves, and we know that this is certainly the Christ, the Saviour of the World.*

The End of the First Book.

BOOK. II.

The History of what Jesus Christ Did
and Taught, in the First two Years
of his Preaching.

I. *His Preaching in Galilee.*

WHEN the two days were expired, Jesus went on his intended Journey into Galilee, being filled with the power of the Spirit, and was joyfully received by the Galileans, because they had seen the Miracles which he did at Jerusalem at the Feast of the Passover. Here he began to Preach the Gospel, that is to say, the Joyful news of the Kingdom of God, which he came to publish to the World, saying The time is come, *The Kingdom of God is at hand, Repent ye and believe the Gospel.* And this he taught in all the Synagogues of this Province with great success; for he was highly esteemed with all Men, and his Fame went abroad into all that Country.

Jesus being again at Cana of Galilee, where he made the Water Wine, there came a certain Noble Man to him, who desired him to go down with him to Capernaum to heal his Son who was at the Point of Death. Jesus knowing the thoughts of his Heart, and the Imperfections of his

D 2

Faith,

Matt. 4.
12.-- 17.
Mar. 1. 14,
15.
Lu. 4. 14,
15.
Jo. 4. 43,
— 45.

Jo. 4. 46,
— 53.

Book II. Faith, said unto him, *Except ye see Signs and Wonders, ye shall not believe.* But this Lord (who was one of *Herod's* Courtiers) being very earnest with him to go down before his Child dyed, he answered him, *Go thy way, thy Son liveth.* And he believed Jesus's words, and returning home, his Servants met him, and brought him the News of his Sons recovery. He then inquired of them what hour he began to amend, and they told him yesterday about One a Clock in the Afternoon the Fever left him, which was the very same hour, in which Jesus said unto him, *Thy Son is well.* This Miracle converted the Noble Man and all his Family, and they believed on Jesus Christ.

II. The Calling of Four Apostles.

Matt. 4. On the East side of *Galilee* there was a great Lake
18. --- 22. which the Gospel calls a Sea, according to the
Matt. 8. usual manner of speaking among the *Jews*, and
24. sometimes it is called the Sea of *Galilee*, because
some part of this Province adjoyns to this Lake
and sometimes the Lake, or Sea of *Gennesareth*,
Lu. 5. 1. *Tiberias*, from a City of these two Names which
Jo. 21. 1. stood upon the Shore of it. Jesus walking by the
side of this Lake saw two Fishermen casting their
Nets into the Water: The one of them was *Simon*,
and the other *Andrew* his Brother, who being
one of *John's* Disciples, and hearing his Master
say that Jesus was the Lamb of God, followed
him, and brought his Brother to him the next
day. But they did not at that time go along with
him, but returned again to their Employment of
Fishing. Not far from these, there were two other
Brothers, named *James* and *John* who were with
their Father *Zebadee*, in a Ship, mending their Nets.
These four Fishermen were of *Bethsaida*, in a City

of Galilee, situated on the South-side of the Lake, where Jesus first saw them. He called all these Four to him, and by his Spirit made them to forsake all, and follow him. But 'tis probable that they were moved to it by a Miracle which Jesus then did, which is related by St. Luke after this manner.

Jesus standing by the Lake of Gennesareth, and being much crowded by the People, who pressed upon him to hear the Word of God, saw two Ships, out of which the Fishermen were gone to wash their Nets. He entred into one of them, which was *Simons*, and having caused him to thrust out a little from the Land, he sat down, and taught the People out of it. When he had done speaking, he said unto *Simon*, Launch out into the Deep, and let down your Nets to get some Fish. *Simon* answered him, Master we have Toiled all Night, and have taken nothing, yet at thy Word I will let down the Net. Having cast the Net, they took so great a number of Fish, that their Net breaking, they were forced to call their Companions, who were in another Ship to come and help them: They came and filled both their Ships so full, that they could hardly get ashore without sinking. *Simon* and his Companions being greatly amazed at this Miracle, cast himself down at Jesus's feet, saying, *Lord depart from me, for I am a sinful Man.* Jesus said unto him, *Be not afraid, hereafter thou shalt be a Fisher of Men.*

It is plain, that it was after this Miracle, that Jesus said to *Simon* and *Andrew*, *Follow me.* And at the same time it is likely, that *John* and *James* were called, who left their Father *Zebedee* in the Ship with his hired Servants, and all four of them left their Nets, and forsook all, and became continual followers of Jesus.

Lu. 5. 1,
— 11.

Mar. 1.
16, ... 20.

Book II.

III. He healed a Man possessed at Capernaum.

Matt. 4.

13, -- 16.

Mar. 1.

21, -- 28.

Lu. 4. 14,

15.

Jesus having thus gotten four Disciples, went and dwelt for some time at *Capernaum*, a City of *Galilee*, standing upon the Banks of *Jordan*, just at the mouth, where that River empties it self into the Lake of *Gennesareth*. In this City he preached on the Sabbath days, and was much admired for his Doctrin by all his Hearers, for he spake with great Cogency, and Authority. On a certain Sabbath as he was instructing the People in the Synagogue, there came a Man to him, who was possessed with a Spirit of an unclean Devil, and cried out, *Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one God.* But Jesus rebuking the Devil, said unto him, *Hold thy tongue and come out of the Man.* The Devil seeing himself forced to leave his Prey, racked him with most violent Convulsions, threw him down upon the ground, and made him cry out with a loud Voice; but at last left him safe, and sound. The Spectators of this Miracle were seized with very great amazement, and said one to another, What thing is this? What new Doctrin is this? surely it comes from Heaven, since the Teacher of it hath such Power and Authority over the unclean Spirits, *i. e.* the Devils, that when he commands them they obey him, going out of those that are possessed, tho' against their Wills.

IV. Jesus Christ heals Peter's Wife's Mother, and several other Sick Persons.

Matt. 8.

14, 15.

Jesus, departing out of the Synagogue, went with the Two Sons of *Zebadee* to *Andrew* and *Simon's* House,

House, where he found *Peter's Mother-in-Law* sick of a dangerous Fever. His Disciples besought him for her, and he went to her Bed, and took her by the Hand, and lifting her up, commanded the Fever to leave her: And the Fever departed from her the same instant, and her Disease was perfectly cured, so that rising from her Bed, she ministred unto them, and provided them some Victuals to eat.

This, with the Miracle which Jesus did in the Synagogue at *Capernaum*, being immediately known in the adjacent Towns and Villages, as well as in the City it self, after the Sun was set, a great Multitude assembled to the House where he was; for all that had any Persons Sick of any Distemper, carried them to him, and he healed them all, by laying his Hands upon them: He also cured many that were possessed with Devils, by his Word; and the Devils leaving them, cryed out with a loud Voice, *Thou art the Son of God*: But he rebuked them, and would not suffer them to discover that he was the Christ, either because he would not receive any Commendations from the Mouth of unclean Spirits, or thought it not convenient to have the Truth published by the Father of Lies, or because he would shew the World that he had no Commerce with Devils, foreseeing the Calumny that the Pharisees invented against him, *That he did not cast out Devils, but in the Name of the Prince of the Devils.*

Book II.

Mar. 1.

29 — 31.

Luke 4.

38, 39.

Matth. 8.

16, 17.

Mark 1.

32 — 34.

Luke 4.

40, 41.

Matth. 12.

24.

V. *Jesus Christ's Progress through Galilee.*

The next Day, very early in the Morning, Jesus went out alone, and gat himself into a Solitary Place, that he might make his Prayers to God: *Simon*, and they that were with him, followed him, and finding him, said unto him, *All*

Mark 1.

35 — 39.

Book II. *Men seek for thee, being desirous of thy Company and Preaching. He answered them, Come then, Let us go into the Neighbouring Villages and Towns, and preach among them, for this is the main Employment my Father sent me about. But the People, that sought after him, coming to the Place, where he was, would have forced him to stay there with them; but he said the same to them that he had done to his Disciples before, I must preach the Gospel also to other Cities, as well as unto you, for therefore am I sent.*

Matth. 4. 23—25. Then went Jesus throughout all Galilee, preaching in their Synagogues, and healing all that were Sick: Insomuch that his Fame being dispersed through all Syria, they brought to him from all Quarters those that were possessed with Devils, and such as were afflicted with divers Diseases, so that he was continually followed by a great number of People.

Matth. 9. 18—20. Jesus seeing himself thus thronged by the People, gave order to his Disciples to go over to the other Side of the Lake of Gennesareth. When a certain Scribe perceived that Jesus was about to leave them, he came to him, and said, *Master, I will follow thee, whithersoever thou goest.* Our Saviour answered him, *Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head:* As if he had said, He must be a Man more regardless of his own Interest, and more couragious than can easily be imagined, that will choose to follow a Man, who is so far from enriching his Disciples, that he hath not the least earthly Conveniences for himself.

Luke 9. 57—62. But though he thus rejected the Scribe, he treated one of his Disciples after another manner, for he commanded him to follow him; but this Disciple desiring Leave to bury his Father first, he
Matth. 8. 21, 22. answers

answers him, *Follow me, and let the Dead bury their Dead*; i.e. let those that seek not Life and Immortality, as you do, bury the Dead; but as for you, go and preach the Kingdom of God. He teaches him by this Answer, That the Preaching of the Gospel is a thing more important than paying our Respects to Men, which may be performed by all sorts of Persons: Those Persons, whose Soul is dead in Trespasses and Sins, may bury those whose Body is dead, but every Man is not fit to preach the Gospel; Men must be Holy, to exercise that Ministry, and being called by God ought to prefer it before all things. S. Luke speaks of a Third Person, who being desirous to follow Christ, begged to go and bid them first adieu, that were at his House, and dispose of his Goods. Jesus saith to him, *Whosoever having laid his Hand to the Plough, looks back, is not fit for the Kingdom of God*: By which Answer I understand, That he that will earnestly labour for Salvation, ought to mind nothing else but that, nor perplex himself with other things.

Book II.

Luke 9.
61, 62.VI. *Jesus Christ appeaseth a Tempest.*

About the Evening Jesus entred into the Ship, to pass over to the other Side of the Lake of Genesareth: He had with him his Disciples, who who had sent away the Multitude; but yet there were some of the Multitude, that getting into some small Ships, which were ready at Hand, followed him. As they sailed, there arose a great Storm of Wind, and so great a Tempest, that the Waves beat with Violence into the Ship, where Jesus was, and filled it with Water: As for himself, he suffered himself to fall a-sleep, on purpose, to try the Faith of his Disciples, and therefore slept in the hinder part of the Ship, upon a Pillow,

Mark. 4.
35—41.Matth. 8.
24—27.

Book II. Pillow, till his Disciples, seeing themselves in great Danger, went to him and awaked him, Saying, Master, carest thou not that *we perish?* Lord, *save us.* He saith unto them, *Why are ye so fearful, O ye of little Faith?* Then he arose and rebuked the Winds and the Tempest, and commanded the Water to be still; and immediately the Wind ceased, and the Lake was calm. Jesus, then again, reproves them for having so little Faith, saying to them, *Where is your Faith?* and *Why are you so fearful?* But they, as also those who were in the other Ships, were filled with Fear and Astonishment, and said one to another, *What manner of Man is this, who commandeth even the Winds and the Sea, and they obey him?*

Luke 8.
22 — 25

VII. *Jesus Christ frees Two Men, possessed with Devils.*

Jesus and his Disciples landed in the Country of the *Gergesens* (or *Gergashites*, Deut. 7. 1.) which lies on the East-side of the Lake which they had passed; and as soon as Jesus was come out of the Ship, there came to him Two Men, possessed with Devils, crying out, *What have we to do with thee, Jesus thou Son of God? Art thou come to torment us before our Time?* These Two Men had their Dwelling among the Tombs, and were so exceeding fierce that no Man could pass by that way. S. Mark and S. Luke speak but of one of them, whose Possession they describe more exactly, either because he was most tormented by the Devils, or because he was the most remarkable of the Two, or because his Cure was most admired and talked of, for he had been possessed a long time, and had neither Cloaths nor Habitation, but abode Day and Night in the Mountains, and in the Tombs, crying and cutting himself with Stones:

Matth 8.
28 — 34.
Mark 5.
1 — 20.
Luke 8.
26 — 40.

Stones: And though he had often been loaded with Chains, and had his Feet fettered, yet he had always broken the Fetters and Chains: And the Devils then carried him into the WilderNESS, in-
 somuch that no Man could ever tame him. This Man saw Jesus Christ a far off, and he, with his Companion, ran to him, and the Devil that spake by his Mouth, prayed the Son of God, not to torment him, by commanding him, as he had done, to go out of the Man possessed. Nevertheless Jesus commanded him to go out of the Man; and at the same Time asked him his Name. He answered, That he was called *Legion*, because many Devils had entred into that miserable Man: And, since it is one of their greatest Torments to be restrained from doing Mischief to Men, they earnestly implored Jesus Christ not to command them to go into the Deep, but to permit them, if he cast them out of these Two Possessed, to enter into an Herd of Swine, which was feeding, not far from that Place, upon the Mountains; the Son of God granted them what they desired, and by delivering these Hogs into their Power, he teacheth us,
 1. That he may dispose of all we have, as he pleaseth, because we have nothing but what we receive from him. 2. That the Devil hath no Power, neither over us nor our Goods, any farther than God permitteth him. 3. That such is the Hatred and Rage of the Devil against Men, that he would torment them for ever, either in their Persons or Estates, and would do all he could to satiate his Fury, did not God set Bounds to it, as he pleaseth.

This appears evidently to us from what happened to these Swine; for as soon as Jesus permitted them to enter into them, they made them all run violently upon the Rocks, and from thence cast themselves head-long into the Lake, where about

Book II. 2000 of them were drowned. The Keepers of the Swine went immediately into the Cities and Towns round about, to carry the News of this Accident, and they brought a great Number of People to the place where Jesus was, to be fully satisfied of the Truth of their Relation. Here they found the Man, out of whom Jesus had cast the Legion of Devils, sitting at Jesus's Feet, cloathed, and in his right Mind, and as quiet and calm as he had been furious and mad before. And those, who had been Eye-witnesses of it, told them all the Circumstances of his Cure, and they were greatly afraid.

Then came all the City of *Gadara* to Jesus, and could not look upon him, but with much Horror: They had a great Veneration for him, who had so absolute an Authority over the Devils, but were afraid of the Man, who had driven their Swine into the Sea; and therefore, either because they did not think themselves worthy of Jesus's Presence, or because they were afraid of greater Losses than they had already sustained, they besought him to depart out of their Country. The Man, who had been possessed, besought him, who had been his Deliverer, to suffer him to go along with him; but Jesus answered him, *Return to thine own House, and declare what great Things God hath done for thee.* He obeyed his Order, and went through every City, and through all that Country, thankfully publishing and commemorating the great Favours that Jesus had done unto him.

VIII. *Jesus heals a Man, sick of the Palsy, at Capernaum.*

Mark 2.
1, 2.

The Son of God departing out of the Country of the *Gadarens*, as they had desired him, took Ship

Ship again ; and, being arrived at the other Side of the Lake, found a great Number of People waiting for him ; and they received him joyfully. He returned to *Capernaum*, where, as soon as he was known to be, a great number of People came unto him, insomuch that not only the House, where he was, but even all the Space about the Door, could not receive them. There were also sitting by him certain Pharisees and Doctors of the Law, which were come out of every Town of *Galilee* and *Judea*, and from *Jerusalem* : To all these Jesus preached the Word of God, and manifested that Power which God had given to him, by Healing the Sick. Among others that came to be healed, there was brought unto him a Man sick of the Palsy, lying in his Bed, but not knowing how to carry him to him, by reason of the Multitude, they who brought him, contrived to go up to the top of the House, and to uncover the Roof, and having made an Hole, to let down the Bed, on which the Sick Man lay, and so place him before the Son of God. Jesus seeing their Faith, saith unto the Sick of the Palsy, *Son, be of good Cheer, thy Sins be forgiven thee.* These Words much displeased the Pharisees and Lawyers, which were present, who thought in themselves, That since God only can forgive Sins, Jesus, who assumed this Power to himself, must needs be a Blasphemer ; but he, knowing the Thoughts of their Hearts, saith unto them, *Why are your Minds busied about such evil Thoughts ? Which is easier to say, to this Man, who was sick of the Palsy, Thy Sins be forgiven thee, or to say, Arise, take up thy Bed and walk ? but that ye may know that the Son of Man hath Power on Earth to forgive Sins,* he saith unto the Sick of the Palsy, *Arise, take up thy Bed, and go unto thine House.* And the same Moment the Sick Man arose, before the

Luk. 5. 17.

Mark 2.

3 — 12.

Luke 5.

18 — 26

Matth. 9.

2 — 8

Book II. the Multitude, took up the Bed, whereon he lay, and went to his own House, glorifying God. All the Spectators were greatly amazed at this Miracle; and although the Power of Healing be much less than that of Forgiving Sins, yet because it is not so easy to make Men to believe a Cure falsely, of which our Senses are Witnesses, as Remission of Sin, which is secret and invisible, therefore all the People, who were convinced by their own Sight, of the Efficacy of these Words of Jesus Christ, *Arise and take up thy Bed*, were fully perswaded of the Truth of the former, *Thy Sins are forgiven thee*: For which Reason they glorified God, which had given such Power unto Men, and said, in the Fear into which this Miracle had cast them, *We have seen strange things to day*, such as we never saw before.

IX. *Jesus commands a Publican to follow him.*

Matth. 9. Jesus, departing from this House, walked by
 9—13. the Side of the Lake, and seeth a Publican, as he
 Mark 2. went along, sitting in the Custom-House, and he
 13—17. saith unto him, *Follow me*. This Man, who was
 Luke 5. the Son of *Alpheus*, and named *Levi*, or *Matthew*,
 27—32. arose immediately, left all, and accompanied him
 that called him. Not long after, he made a great
 Feast in his House, to which there came many
 Publicans and others, of very wicked Lives, and
 sat down at the Table with Jesus and his Disciples.
 The Pharisees and Doctors of the Law could not
 endure that our Saviour should converse with Sin-
 ners or Publicans, which the Jews detested, and
 therefore they murmured greatly, and demanded
 of his Disciples, Why their Master and they did
 eat and drink with such sort of Persons? Jesus,
 hearing their Complaints, said unto them, *They*
that are whole need not a Physician, but they that
are

are Sick: I came not to call the Righteous, but Sinners to Repentance; go ye and learn what these Words signify, I will have Mercy and not Sacrifice, and ye will know that my charitable conversing with Sinners, to convert them, is more acceptable to God than all your Sacrifices and Ceremonies.

Book II.

Hosea 6.6.

This Answer, nevertheless, did not appease the Murmurings of the Pharisees, but they came to him with the Disciples of *John*, and put this Question to him; *Why do the Disciples of John and of the Pharisees fast often, and make Prayers, but thy Disciples fast not?* Jesus answered them, *Can the Friends of the Bridegroom fast, or mourn, so long as the Bridegroom is with them?* That were unfit; *but the Time will come when the Bridegroom shall be taken away from them, and then shall they fast.*

Matth. 9.

14-17.

Mark 2.

18-22.

Luke 5.

33-39.

To this Reason, taken from the Presence of the Bridegroom, which is the Name which *S. John* Baptist himself gave to Jesus, the Son of God adds another, taken from the Weakness of his Disciples, who were yet in the Entrance upon his Religion, and were very imperfect; for he tells the Pharisees, That to impose any rigorous Austerities upon Men, who were as yet weak, is to undo all, and imitate the Imprudence of him, who sews Pieces of new Cloath to an Old Garment, or puts New Wine into old Bottles.

X. *Jesus Christ cures a Woman of a Bloody Flux, and raiseth a Maid from the Dead.*

While Jesus was thus discoursing with the Pharisees and *John's* Disciples, *Fairus*, the Chief Ruler of the Synagogue, came, and, falling down at his Feet, besought him to go to his House, and lay his Hands upon his only Daughter, who was about Twelve Years old, and was then at the Point of Death. Jesus went immediately along with

Matth. 9.

18-22.

Mark 5.

22-34.

Luke 8.

41-48.

Book II. with him, being accompanied with his Disciples, and a great multitude of People. At the same time it happen'd, That a Woman, who had been sick of a Bloody Flux, for Twelve Years, and had spent all her Estate to get a Cure of it, and had endured much by Physicians, and could get no help, having heard the Fame of Jesus, came behind him, among the Multitude, and touch'd him by the Border of his Garment, for she had so great a Faith, that she was throughly perswaded in her self, *If I can but touch his Garment, I shall be whole*: And indeed so she was, for as soon as she had done it, she felt, the same instant, that she was cured of her Disease. But Jesus, who knew, as the Gospel says, *That Vertue was gone out of him* turned himself about in the Throng, and asked, *Who it was that had touch'd him*: Peter, and the other Disciples, answered him, *Master, the People throng, and press thee, and dost thou ask, who it is that touch'd me?* But Jesus said unto them, *Some Body hath touch'd me, for I perceive that vertue is gone out of me*; and he look'd all-round about him, to see her who had touch'd him with so much Faith, that by it she had received the Cure of her Distemper. The Woman seeing her self discovered, cast her self down at the Feet of Jesus with Fear and trembling, and acknowledged, before the Multitude, what had happened unto her. The Son of God comforted her, and said unto her; *Daughter, be not afraid, thy Faith hath saved thee, go in Peace, and be perfectly whole of thy Disease.*

Matth. 9.

23 - 26.

Mark 5.

35 - 45.

Luke 8.

49 - 56.

While he was thus talking with this Woman, there came a Man to *Fairus*, and told him, *That his Daughter was dead*, and therefore 'twas needless for him to trouble *Jesus* to go any further. Our Saviour having heard the Message that that Man brought, said unto the Ruler of the Synagogue,

Fear

Fear not, only believe, and thy Daughter shall be healed. When they were come to the House, they found there Pipers and Mourners, who lamented her with doleful Tunes and hideous Outcries (according to the Custom of the modern Jews). Jesus entring in, said unto them, *Why make ye so much a do,* howling and lamenting, *the Maid is not dead but sleepeth.* At these Words of his, they laughed and mocked, knowing well that she was dead; but being ignorant, that it was as easy for Jesus to raise the Dead, as it is for Men to awake those that are asleep. He then put forth the People out of the Chamber, and suffered only three of his Disciples, *viz. Peter, James and John,* with the Father and Mother of the Child to go in with him: Then he goeth to the Bed where she lay, taketh her by the Hand, and called to her, saying, *Damozel, arise.* By these powerful Words he restored her Life, and she rose; And when they had given her something to eat, she walked, to the Wonder of her Father and Mother. At his departure he commanded them very strictly to *tell no Man what was done;* but the Fame of this Miracle spread it self in all that Country.

XI. *Jesus healed Two Blind Men and a Dumb Man.*

Going from thence, Jesus was followed by Two Blind Men, who cried after him, *Thou Son of David, have mercy on us.* When he was come into the House, they came unto him, and he said unto them, *Believe ye that I am able to do this,* that ye desire? They answered, *Yea, Lord,* and immediately he touched their Eyes, saying, *According to your Faith be it done unto you,* and their Eyes were opened that very Moment; but Jesus charged
F them

Matth. 9.
27—31.

Book II. them to tell no Man of the Cure, to teach Men to labour, in sincere Humility, to conceal the good Actions that they do ; and yet he permitted them to spread abroad his Fame in all that Country : To instruct us by their Example, That one part of that Acknowledgment which we ought to pay to God for the Mercies which we receive of him, is to publish them, that he may be known, praised and glorified by those to whom we declare them. After the Blind Men were gone, they brought unto him a Dumb Man, possessed with a Devil : As soon as the Devil was cast out, the Dumb Man spake, and the People were ravished with Wonder, and said, We never saw any such thing in *Israel* : But the Pharisees began again to say, that which they often repeated afterward, *That he cast out Devils through the Prince of the Devils.*

Matth. 9.
32 - 34.

XII. *Jesus cures a Man that had been diseased Thirty and Eight Years.*

After this, Jesus went up to *Jerusalem*, to solemnize the great Feast, then kept, which is evidently the Passover : Now there was at *Jerusalem* a Pool, called the *Sheep's Pool*, that is to say, a Pond for Sheep, because it was near a Gate of the City, called, *the Sheep's Gate* ; but others say, because it was used to wash the Sacrifices in : Into this Pool did an Angel at a certain Season come down, and moved the Waters of it, and put such a Vertue into it, that whosoever, first, after the Waters were troubled by the Angel, entred into it, was healed of whatsoever Disease he had. For this Reason it was that the Five Porches or Cloysters of a certain Building, adjoining to the Pool, called in the *Hebrew Tongue Bethesda* [*the House of Mercy*] were always full of Sick Persons, who waited for the Moving of the Waters ; among them

John 5.
1 - 47.

them was a certain Man, who had an infirmity Thirty and eight Years; which Jesus knowing, said unto him, *Wilt thou be made whole?* This Man answered, *Sir, I have no Man, when the Water is troubled, to put me into the Pool, and while I am going, my self, another, who hath more Strength or better Help, steppeth down before me.* Jesus saith unto him, *Take up thy Bed and walk;* and immediately his Disease was healed, and he took up his Bed and walked. It was on Saturday, which the Jews call the *Sabboth-day*, that is to say, a Day of Rest, because all Labour is forbidden them on that Day, by the Law; wherefore, when the Jews saw him carrying his Bed, they contended with him for breaking the Law; but he said to them, *He that made me whole, said unto me, Take up thy Bed and walk.* They then asked him, *What Man it was,* but the Man knew not who it was, for Jesus did immediately convey himself away from the Multitude of People, that were in that Place. Not long after, Jesus met this Man in the Temple, and saith unto him, *Behold, thou art made whole, sin no more, hereafter, lest a worse Plague be inflicted on thee.* The Man went to the Jews, and told them, *That it was Jesus which had healed him.* The Jews, for this Reason, sought to persecute Jesus, and so much the rather, because in his Defence of this Action on the Sabbath Day he had said, *My Father worketh continually, doing Good, and preserving, as well on your Sabbath as other Days, and I work only as he doth:* Wherefore they had a greater hatred against him, not only because he had broken the Sabbath, but had called God his Father, making himself equal with God. Hereupon Jesus makes an excellent Discourse to them, to prove his Divinity, and shews them; That he had received all Power of his Father, to Act, Judge and raise the Dead:

Book II. That he did not depend upon his own Assertions to clear this Truth, but he had *John's* Testimony of the Nature of the Works, and Miracles themselves which he did; yea, the concurring Approbation of his Father in Holy Scripture, to render it credible; nay, certain; but yet he knew that they would not be convinced by all these Proofs, because they loved not God, and instead of seeking that Glory which is from God, they delighted in no other Persons Esteem or Approbation but what they receive one from another.

XIII. *The Jews accuse Jesus's Disciples of Sabbath-Breaking.*

Matth 12. The Jews, who had charged Jesus with a Sin
1 8. in healing a Man upon their Sabbath Day, as hav-
Mark 2. ing thereby broken the Law of God, were not
23 — 28 afraid to condemn him for the same Fault upon
Luke 6. many the like occasions; for as he passed along the
1—5. Corn-Fields, upon the Sabbath Day, and his Disci-
ples, being very hungry, took some Ears of Corn
as they went along, and rubbing them in their
Hands, eat them; some of the Pharisees com-
plained of it to him, saying, Behold, thy Disciples
do that which is not lawful to be done on the Sabbath
Day: But he demonstrates to them, first of all, by
the Example of *David*, who in an urgent case of
Necessity had eaten of the Shew-Bread, which
none but the Priests might lawfully eat, that Ne-
cessity may create a Dispensation of a Law. Se-
condly, by the Example of their own Priests, who
were not thought guilty of Sabbath-breaking
notwithstanding they slay and slay their Sacrifices
in the Temple upon the Sabbath Day, according
to the Commandment of the same Law; so that
the Law doth not forbid all sorts of Actions
upon the Sabbath Day. But if they pretend

that the Temple justifies these sorts of Actions, he might as well justify this Action of his Disciples, since He was greater than the Temple. But if they had known that Mercy is more acceptable to God than Sacrifice, they would not have so rashly condemned the Innocent; That they inverted the Order of things, in that they would have Man made for Sabbath, whereas the Sabbath was made for Man. And lastly, That the Son of Man is Lord even of the Sabbath-day, and so may lawfully command, or permit what he pleases to be done in it.

XIV. *Jesus Cures several sick Persons on the Sabbath.*

On another Saturday as he taught in the Synagogue, there was a Man who had his Right Hand withered; And the Lawyers and the Pharisees asked Jesus, *Whether it was Lawful to heal on the Sabbath day?* And they at the same time observed whether he would heal this Man, that they might have cause of Accusation against him. But Jesus knowing their thoughts, bid the Man stand forth in the middle of the Assembly, and asked them again, *Whether it be Lawful to do good, and save Life on the Sabbath day?* And to give them an undeniable proof of the Lawfulness of it, he adds, *What Man is there among you that shall have a Sheep, which happens to fall into a Pit upon the Sabbath day, will not lay hold of it and lift it out? How much is a Man better than a Sheep?* They could not answer any thing to this, but they would not acknowledge the Truth, so that Jesus having looked upon them with anger, and being grieved for the hardness & blindness of their Heart, he turned himself to the Man that had the Withered Hand, and said unto him, *Stretch out thy hand,*

Matth. 12.
10 -- 13.
Mar. 3.
1 -- 5.
Lu. 6.
6 -- 10.

Booft II. which he did, and immediately his Hand was made as whole as the other.

Mat. 12. The Pharisees seeing this Miracle were enraged
 14—21. against him, and took Council together, how
 Mar. 3. they might destroy Jesus. Whereupon he with-
 6. — 12. drew himself with his Disciples to the Lake of
 Lu. 6. 11. *Gennesareth*, being followed by a great number of
 People, for the Fame of these Miracles being
 spread abroad throughout all *Galilee*, *Judea*, *Idu-
 mea*, and all the Country round about *Jordan*, as
 far as the Mediterranean Sea, to the Coasts of
Tyre, and *Sidon*, they came in throngs from all
 these places to hear him, and to be cured of their
 Diseases. This caused him to order his Disciples
 to keep a small Ship there ready to go into, that
 he might not be crowded by the People. He
 healed all, that were present, of their Dis-
 eases, commanding them at the same time not to
 discover him, and silencing with threatnings the
 Devils, who fell down before him, crying out,
 and saying, *Thou art the Son of God.*

XV. *Jesus Christ chooseth his Twelve Disciples.
 and preacheth his Sermon on the Mount.*

After these things Jesus retired into a Mountain,
 Lu. 6. 12. where he continued all Night in Prayer to God.
 — 26. And when it was day he called his Disciples, and out
 Mar. 3. 13. of them he chose twelve, whom he named Apostles.
 — 20. which signifies, *Persons sent*, because he sent them
 Matt. 5. to preach his Gospel, with a power to heal Dis-
 4 — 12. eases, and cast out Devils. The Gospel observes
 that he chose whom he would, and that these were
 the Twelve which he preferred to this Dignity,
 viz. *Simon*, whom he had already named *Peter*,
 and *Andrew* his Brother, the two Sons of *Zebedee*,
James and *John*, whom he Surnamed *Boanerges*,
 i.e. Sons of Thunder, *Philip* to whom he first of

all said, Follow me, *Bartholomew*, *Matthew*, Book II.
whom he took from the Custom-house, *Thomas*,
also called *Didimus*, i.e. a *Twin*; another *James* the
Son of *Alpheus*, and his Brother named *Ju-*
das, or *Thaddæus*, *Simon* the Zealot, and *Judas*
Iscariot.

Then he came down with them, and remained
in the Plain near the same Mountain, whither
the Multitude abovementioned which came to
hear him, and touched him, because such Virtue
went out of him, as healed all manner of Disca-
ses, flocked unto him. Among them were many
possessed with Devils, whom he freed. After
this in the presence of all this Company he made
a Discourse, which contains all the Precepts of
the Christian Law, he spake it to his Disciples,
and begins it by teaching them wherein true Hap-
piness consists, saying to them, *Blessed are the poor*
in spirit, that is to say, those who are loose in
their desires of Earthly things, *for theirs is the*
Kingdom of Heaven. *Blessed are they that mourn*
for their own and others sins, hating the Carnal
pleasures of this World, *for they shall be comforted*,
and filled with spiritual Joy. *Blessed are the meek*,
and quiet spirited: *for they shall inherit the Earth*,
i. e. Paradise, which is, as the Fathers explain it,
the Land of the Living, and the Heritage of such
as suffer Joyfully the spoiling of their Goods, which
they cannot preserve without offending God.
Blessed are they that hunger and thirst after Right-
eousness: for they shall have their Holy desires sa-
tisfied. *Blessed are the merciful*: for they shall
obtain mercy. *Blessed are they*, whose hearts are
clean from all Carnal Lusts: *for they shall see God*.
Blessed are the peace-makers, who not only love, and
live in peace themselves, but labour to make others
to be at peace: *for they shall be called the Children*
of God, being as like the God of Peace, as Chil-

Book II. dren are to their Parents. *Blessed are they that are persecuted for Righteousness sake: for theirs is the Kingdom of Heaven.* He adds further to his Disciples. *Blessed are ye when Men shall hate you and persecute you for my sake, and load you with Injuries and Reproaches: Rejoyce then, for great is your reward reserved in Heaven.* And after he hath thus shewn that there is no happiness in this Life but in the contempt of Riches, Honour and Pleasures, and in the love of Religion, Peace and Mercy, Purity of heart, and Patience, by which we may render our selves worthy of that Eternal Life, which God hath reserved in Heaven for us. He pronounces a **Wo** against Riches, against those who live in Plenty, Mirth, and Worldly Honours, because they that place their Happiness in all these things, shall one day find, that their Pleasures, Honours, Comforts, and Plenty, shall end in Eternal Wailing and Sorrow.

XVI. *What are the Truths, which Jesus Christ teacheth in this Sermon upon the Mount.*

Matt. 5. He next teacheth his Apostles, that they were
 13 — 48. the Salt and Light of the World, to reform their
 Lu. 16. corrupt Manners, and to illuminate their darkened
 27 — 36. Minds, that they ought therefore to be Pure and
 Holy themselves, and not to omit any occasion of dispersing the Light of their Doctrine, because they are set on a Candlestick, *i. e.* preferred to the Ministry of the Gospel for that end. That he came not to destroy the Law of Moses but to fulfil it, and to bring it to its utmost perfection, by teaching his Disciples a Righteousness far more compleat and excellent, than that of the Scribes and Pharisees, and without which no Man can be saved. Indeed the Old Law forbids several Sins, and regulated the exterior Actions. But the

the New Law, which Jesus Christ gives in this Discourse, aims at the Reformation of the Heart, and to suppress Sin in its very Source and Original. For it was said to the *Jews* in the Law, *Thou shalt not kill*. But Jesus Christ commands every Man to curb in his Anger, and not to utter the least affront or abuse of his Brother; and if there be any differences, not to offer any Sacrifice to God, before they are reconciled. The Law forbids Adultery, Jesus forbids with the same strictness all Lascivious Glances, and commands Men to pluck out the right Eye in which they are, *i. e.* to deprive themselves of that pleasure of the Sight, which excites irregular desires in the Heart. The Law commands us to avoid Perjury; Jesus Christ will not allow us to Swear at all, and Teaches us, that when we are obliged to confirm our Words with an Oath, that very Oath, tho' not sinful in it self, yet proceeds from a bad Cause, *viz.* as *St. Austin* says, from the Custom of Lying, and dealing falsely so much used among Men, that they dare not trust to their bare Words. The Law regulates Revenge, and requires, that the punishment do not exceed the Offence, on which it is inflicted; But Jesus Christ is so far from allowing us to revenge our selves, that on the contrary he teacheth us not to resist evil, not to go to Law, but to give to those that ask, and to yield our Cheek to those that smite us, *i. e.* to bear all things rather than lose Charity. The *Jews* believed that the Obligation we have to Love our Neighbour, did hinder us from hating our Enemies: But Jesus Christ will have us to love those that Hate us, and to do good to those that Persecute us, that we may excell the Heathens in well-doing, and imitate Himself, who makes his Sun to rise upon the Evil as well as upon the Good, and so deserve the Honourable Title of the Children of God.

From

Book II.

Mat. 6.

1 — 34.

From Sins he passes to Good actions, and to make them pure, he teacheth us to purify the Motives and causes of them, shewing us that the Intention is such to the outward Actions, as the Eye is to the whole Body, and that they are pure or sinful, according as the Intention is good or Evil, after the same manner, as the Body is either Light, or in Darkness, as the Eye is either Clear or Blind. Wherefore he teaches us, that we must not perform our good Works, as Alms, Prayers, or Fasting, that we may be praised of Men; but of God, who will reward them. He lays down rules for Prayer, that it should be made with a full Trust in the Divine Bounty, with perseverance, and with a mind full of Peace and Love to our Brethren, knowing that he that will neither give to, nor pardon others, deserves neither the Mercies, nor Pardon he petitions of God. He makes the force and excellency of a Prayer, not to consist in a multitude of Words, as if God had need of our Words to manifest our Wants to him; and that we may know, what we may desire, and request of God, he hath taught us to pray after this manner, *Our Father, which art in Heaven, hallowed be thy Name, Thy Kingdom come, Thy Will be done, in Earth as it is in Heaven, Give us this day our daily Bread, and forgive us our trespasses, as we forgive them that trespass against us, and Lead us not into Temptation, but deliver us from evil. Amen.* In the next place he endeavours to make the Souls of his Disciples condemn the good things of this World, by reaching them not to lay up Treasures upon Earth, but in Heaven, where neither Thief, nor any other danger is to be feared; that they cannot love God and Mammon, *i. e.* Riches, at the same time, and that instead of being solicitous for the necessities of this Life, since God, who nourisheth the Fowls, and adorns the Lillies, will not cease to take

take care of Man, who is far more precious in his sight, than Flowers or Beasts: We should first seek the Kingdom of God, and the Righteousness thereof above all other things, and then we may hope, that God will give us all other things, as an Overplus of favour to us.

He forbids rash Censures and Judgments, and condemns those Hypocrites, who cannot see the Beam, which groweth in their own Eyes, but would cast out the More out of their Brothers Eye. He teaches them to distribute Holy things prudently, saying, *We must not cast Pearl before Swine.* He summs up our whole Duty to our Neighbours in this short Precept, *Whatsoever ye would that Men should do unto you, do ye even so to them.* He assures us, *That the way which leads to Life is streight, but that which leads to Hell is broad, and many there be that go in it.* He teacheth us to beware of false Prophets, who come in sheeps-cloathing, yet are ravening Wolves. That we must not Judge of them by their Words, but by their Works. And altho' they may do some Miracles, yet God will reject them one day, as a People he never knew. In the same manner will he also treat all those, who content themselves to say, *Lord, Lord,* but do not what he commands, and those only who do his Will shall enter into his Kingdom. Lastly, he concludes this long Discourse with a Comparison of his Auditors to Builders, saying, *He that hears, and does what I teach, is like to a wise Man, that built his House upon a firm Rock, which no Tempest could beat down; and on the contrary, he that doth not practice vvhhat he hears, is like unto a Fool, that Built his House upon the Sand, vvhich when the Wind and Rain beat upon, it was overthrown.*

Matt. 7.

1 - 29.

Lu. 6.

37 --- 42.

Book II.

XVII. *Jesus Cures a Leper.*

Matt. 8. Jesus having finished this Sermon, came down
 1 — 4. from the Mountain, and a great multitude fol-
 Mar. 1. lowed him, having heard his Doctrin with Atten-
 40 — 45. tion, and Admiration. Then came to him a Man
 Lu. 5. 12. over-spread with a Leprosy, and falling down at
 — 15. Jesus Feet, Worshiped him, beseeching him, and
 saying, *Lord if thou wilt, thou canst make me clean.*
 This Prayer so full of Humility and Faith pleased
 Jesus, who stretching forth his hand, touched him, and
 said, *I will, be thou clean; and immediately his Leprosy*
was cleansed. But Jesus straitly charged, that he
 should tell no Man of this Miracle, and command-
 ed him to go, and shew himself unto the Priest,
 that he might declare him clean, and offer the
 Sacrifice prescribed by the Law. This Man not-
 withstanding could not forbear publishing for all
 that, what had happened unto him, and the Fame
 of the Son of God was so much increased, that
 he could not appear any more in the City,
 but went into the Deserts, where he spent his time
 in Prayer; but the People did not cease going to
 him in great multitudes from every quarter to
 hear him, and to be cured of their Diseases.

XVIII. *Jesus heals a Man sick of the Palsy.*

Matt. 8. Jesus being entred into *Capernaum*, he was en-
 5 — 13. treated by the Elders of the *Jews* to go down to
 Lu. 7. 1, the House of a certain *Centurion*, or Captain of
 — 10. an Hundred Soldiers, to heal a Servant of his,
 whom he greatly loved, and who was so sick of
 a Palsie, that he was almost brought to the point
 of Death by it. This Officer having heard of the
 Fame of Jesus, had desired some of his Friends to
 go to him, and beg this Favour of him. These Men
 earnestly

earnestly besought him, representing not only the danger the Servant was in, but also the Worthiness of his Master, and the obligations, which all the Nation of the *Jews* had to him; for, say they, he loveth our Nation, and hath Built us a Synagogue. Jesus then went along with them, and when they came near the House, the Centurion sent others to him, to desire him that he would not give himself the trouble to come unto him, and to say, *Lord, I am not worthy, that thou shouldst come under my Roof, but speak only in a Word, and my Servant shall be healed.* He adds, that he did not think himself worthy to go to meet him, nor to receive him, and he doubted not of the efficacy of his Word, if he would but command the Distemper to depart from his Servant, since he himself, who was but an under Officer, and subject to the command of others, could be exactly obeyed by those Soldiers which were under him. Jesus admired this Mans Faith, who was an Heathen, and turning himself to them that followed him, He said, *Verily, I have not found so much Faith, even among the Israelites themselves.* To which he adds, *That many shall come from the East, and from the West, and shall have a place in the Kingdom of Heaven with Abraham, Isaac, and Jacob, but the Jews, who boast of their Descent from these Patriarchs, and under that Title are Children, and Heirs of the Kingdom, shall be excluded and cast into utter darkness, where there is nothing, but weeping, and gnashing of Teeth.* Which indeed happened to the *Jews*, in whose stead, the *Gentiles*, which knew not God, are called to the Inheritance of Heaven. To this Faith, which he so highly esteemed, did Jesus grant the Cure of the Diseased Man, who was made whole from that very hour. And when they whom the Centurion had sent, were returned to his House, they found the Servant in perfect Health.

XIX. Fe-

Book II.

XIX. *Jesus raiseth a Man from the Dead.*

Lu. 7.
11, — 16. The nex day Jesus went to *Naim*, a City of *Galilee*, lying near the Mediterranean Sea, being accompanied with his Disciples and the Multitude, as he always was. Being near the Gate of the City, there was a Dead Man carryed out to be Buryed, who was the only Son of his Mother, who was a Widow, and followed the Bier, and much People of the City were with her. Jesus seeing her, was moved with compassion towards this afflicted Widow, and said unto her, *Weep not.* Then he cometh to the Bier, and making the Bearers to stand still, he touched him, and spake unto the Dead man these words, *Young Man I command thee to arise:* And immediately the Dead Man sat up, and began to speak, and Jesus delivered him to his Mother. And all that were present were seized with fear, and glorified God, saying, *A great Prophet is risen up among us; and, God hath visited his People.*

XX. *John sends two of his Disciples to Jesus.*
The answer they received from him.

Matt. 11.
2, -- 6. The Fame of the former Miracle spread it self into all *Judea*, and all the Country round about, so that *John*, who vvas in Prison heard of it. This
Lu. 7.
18, --- 23. Holy Fore-runner of Christ, had a full Relation of the Miracles which Jesus did, from his own Disciples, and would not lose so good an occasion of making them acknowledg him for the Messiah. He would have them to be convinced of this Truth themselves, and for that reason chose two of them, and sent them to him with this Question, *Art thou He that should come, or look we for another?*

another? Jesus instead of giving a direct Answer to this Question, wrought many Miraculous Cures in their Presence, after which, he saith unto them, *Go, and tell John what things ye have heard and seen; That the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, and to the Poor the Gospel is Preached.* These were the visible Proofs that he gave them, to shew them who he was: And he adds, *Blessed are they that shall not be offended in me,* as if he had said, according to the Explication of the Fathers, That it is easie for Men to accept me for the Messiah, when they see me Work so many Miracles; but few will believe me to be so, when they see me suffer the Ignominious Death of the Cross.

These two Messengers being returned to their Master, Jesus turned his speech to the People, and discoursed to them concerning *John* after this manner: *What went ye out into the Wilderness to see? A Reed shaken with the Wind? Or a Man cloathed in soft and delicate Attire? And having thus put them in mind of the invincible Courage, and austere penitent Life of his Fore-runner, He tells them, that he was a Prophet, and much more than a Prophet, because he was foretold by the Prophets, and did himself Preach the coming of the Messiah, not as the other Prophets did at a great distance, but was sent to go before him, and prepare a way for him: He adds, as a compleat Encomium of John, That among those that are born of Women, there is none greater then John the Baptist, that the Law, and the Prophets end, and the Gospel begins with him; that it was he, that first Preached the Kingdom of God, and ever since this Kingdom is taken by Violence, and the Violent get into it by force. Lastly, That he was the true Elias, since as it is above-said, He had the Spirit and Power, as well as the Ministry and Office of that Prophet.*

Matt. 11.

7, — 14.

Lu. 7.

24, — 28.

Book II.

XXI. *The Reproofs which Jesus Christ gave the Jews.*

Matt. 11.
16,— 19.
Lu. 7.
29,— 34.

All these great Titles of *John* might have made him respected by all the *Jews*, yet there were none but the common People, Publicans, and some loose wicked Men, who heard his Sermons with Advantage, for the Pharisees, and Doctors of the Law slighted them, and by that contempt, as the Gospel saith, *rejected the Council of God concerning themselves.* They used the Son of God himself after the same manner, who being troubled for the hardness, and blindness of their hearts, spake of it with Holy grief before all the People, who had gladly heard the Commendation of *John* the Baptist, saying, *Whereunto shall I liken the Men of this Generation?* May not the words of those Children, who sit in the Market-place, and cry to their Companions, *We have piped, and ye have not danced, we have sung mournful Songs, but ye have not wept,* be fitly applyed unto them? for *John* came neither eating nor drinking, i.e. living a very severe and Monkish Life, and they say he is possessed with a Devil: *The Son of Man* came eating and drinking, i. e. leading a less Austere Life, and they accuse him of being a Lover of meat and drink, and a friend of Publicans and Sinners.

After these reflections he considers upon the small advantage, which the City of *Galilee*, where he had Preached, and done so many Miracles, had made use of all these helps, which the mercy of God had vouchsafed them for their Salvation. He reproves with threats their Impenitence and Obstinacy, and pronounces against them these terrible Curses *Wo unto thee Chorazin, Wo unto thee Bethsaida, for if the mighty Works, which have been done in thee, had been done in Tyre and Sidon, (which were two Hea-*
then

then Cities) *they would have repented in Sack-cloath and Ashes.* And then speaking to the City of *Capernaum*, where he had lived longer, than in all the other Cities, he reproves their pride and hardness in these Words. *And thou, Capernaum, which art exalted unto Heaven, shalt be brought down to Hell : for if the mighty works, which have been done in thee, had been done in Sodom, (the City, which God consumed with Fire from Heaven for their Sins) it would have remained to this day.* Lastly, he adds, That in the day of Judgment, the Inhabitants of *Sodom*, (whom God punished so severely for their horrible Lewdness) as also of *Tyre* and *Sidon*, who never knew God, shall be punished with less severity, than the Inhabitants of these Impenitent Cities of *Galilee*.

XXII. *The Conversion of a Woman that was a Sinner.*

There was in a certain City a Woman, of a wicked Life, much wiser than those before mention'd, for as soon as she heard, that Jesus was eating in a *Pharisees* House called *Simon*, she went to him, and going behind him, washed his Feet with her Tears, wiped them with the Hair of her Head, kissed them, and poured out Ointment upon them, which she brought in an Alabaster-box. The *Pharisee*, who had invited Jesus, saw what this Woman had done, whom he knew to be wicked, and he said within himself, *If this Man were a Prophet, he would know who this is that toucheth him :* For he could not imagine, that Jesus would suffer himself to be touched by so vile a Sinner. But Jesus, who knew his thoughts, propounded to him the example of two Men, who owed to one Creditor, the one a great Sum of Money, and the other a far lesser Sum, but nei-

Luke 7.
36, --- 50

Book II. ther of them being able to pay, he frankly forgave them their Debts. He then asked him, Which of these Two Debtors would love this Creditor most? *Simon* answers him, He to whom he had forgiven most. The Son of God approving this Answer, made the Application of it in these Words, *See'st thou this Woman? I entred into thy House, thou hast poured no Water upon my Feet, but she hath washed them with Tears, and wiped them with the Hair of her Head. Thou gavest me no Kifs, but this Woman, since the Time she came in, hath not ceased to kifs my Feet. Thou hast poured no Oyl upon my Head, but she hath anointed my Feet with Perfumes: For this Reason, I say unto thee, her many and great Sins are forgiven her, because she loved much; but to whom little is forgiven the same will love little: As if he had said unto him, Thou lovest little, because believing thy self to be just, thou thinkest thy self to owe God but little. This Woman, who is Conscious of her own great Crimes, hath loved him greatly, from whom she hopes for Pardon of so many Sins, and for that love's Sake is forgiven: Wherefore he saith to the Woman, Thy Sins are forgiven thee. The Guests, that sat at Table with him, were offended at these Words, saying in themselves, Who is this that pretends to forgive Sins? But Jesus contemning their Discontents, sent the Woman away, whom he had pardoned, saying to her, Thy Faith hath saved thee, Go in Peace.*

XXIII. *Jesus heals a Man, possessed with a Devil, who was both Blind and Dumb.*

Mark 3.
20, 21.

Jesus being returned from the Pharisees House, there came so great a Multitude of People unto him, that neither he nor his Disciples could get Time to eat their Food; which, when his Kindred heard,

heard, they went to get him Home out of the Throng, either that they might put him under Confinement, as a Man beside himself, or fearing that he should faint for Hunger, and so be trod down in the Multitude. Then they brought unto him a Man possessed with a Devil, who was Blind and Dumb by that means; and he cast out the Devil, and the Man both Spake and Saw, to the Admiration of all the People, who speaking of Jesus Christ, said, *Is not this the Son of David, i. e. the Meffias, which, the Scripture assure us, should come of the Family of David?* But the Pharisees and Doctors of the Law, which were come from Jerusalem, said, *That he casteth out Devils by the Prince of Devils:* But Jesus confuted the malicioufness of their Thoughts, by telling them, before the Multitude, *That if the Devils, who are Man's irreconcilable Enemies, should thus cast out one another, their Kingdom would not stand long; that there were some Persons among the Jews, who cast out Devils, whom yet the Pharisees did not accuse of casting them out by the Prince of the Devils; That an armed Man will not be put out of his own House but by a stronger than himself; so that he did not cast out Satan but by the Power of a Spirit stronger than Satan, i. e. by the Spirit of God; which ought to be a convincing Proof that the Kingdom of God is come unto them; that in opposing such manifest Works of the Holy Spirit, as they had done, they had made themselves guilty of an unpardonable Blasphemy; that since we judge of a Tree by its Fruits, they ought to judge of him by his Works, and not condemn him as a wicked Man, whenas he doth nothing but good Actions; that the Calumnies which they so rashly spoke against him, proceeded from the evil Treasure of their Hearts, and should not escape unpunished, since at the Day of*

Matth. 12.

22—37.

Luke 11.

14—25.

Book II. Judgment we must give an account of every evil Word, and be condemned for them, as we are justified by good.

XXIV. *The Pharisees desire a Sign of him.*

Matth. 12.

38-46.

Luke 11.

29-32.

Then certain of the Scribes and Pharisees said unto him, Master, we desire that thou wouldst shew us some Sign of thy Mission. They had been Witnesses of a great Number of Miracles, which they cryed down for Cheats and Impostures, and as if all that he had done already were not enough to convince them, that he wrought them by the Spirit of God, they desired to see some new thing: But Jesus gave them no other Answer but this; *An evil and an adulterous Generation seeketh after a Sign, and no other Sign shall be given them but that of the Prophet Jonas.*

Jonas was a Prophet, who being sent by God to foretel and Threaten to the Inhabitants of *Ninive* the Destruction of their City, within Forty Days, instead of obeying this Command, took Ship, to go to another Place; but a Tempest arising in his Voyage, he confessed that it was a Punishment of his Disobedience, and to appease it, bid them cast him into the Sea: He was immediately devoured by a great Fish, which at the end of Three Days cast him upon the Shore, from whence he went to *Ninive*, and preached as God had commanded him: The *Ninivites* believed his Words, proclaimed a solemn Fast, and so, by their Repentance, escaped the Punishment which God had threatened them.

Jesus propounds this Sign of *Jonas* to the Pharisees, and makes a double Application of it, the one to himself, the other to them; for he says, *That as this Prophet was Three Days in the Belly of the Fish, which devoured him, so should the Son*

Son of Man be Three Days in the Heart of the Earth. Book II.

By which he signifies, That he should be buried in a Tomb, and should rise from the Dead the third Day. He adds, for a second Reflection, That *as Jonas was a Sign to the Ninivites, so should he be to the Pharisees*; which he explains in this manner, *The Men of Ninive shall rise up in the Judgment against this Generation, and shall condemn them, because they repented at the Preaching of Jonas; but a Person greater than Jonas is here.* He says further to them, That the Queen of *Sheba* shall also condemn them in the Day of Judgment, because she came from a far Country to hear the Wisdom of *Solomon*; which Princess they are so far from imitating, that they despise his Words and Miracles, who manifested more Divine Wisdom than *Solomon* ever did.

Lastly, He threatens them with such Fury as the Devil exercises over those Persons from whom they have been once forced to go out, but have found out a way to enter again; which are therefore the more enraged. Teaching us, at the same Time, That we ought to be always upon our Guard, when we are delivered from an unclean Spirit, because the Devil doth not wholly abandon us, but, if we are not watchful against him, will return with Seven Spirits more wicked than himself, and by this second Possession make the Condition of that Soul more miserable a great deal than it was by the first.

As Jesus was thus confuting the Pharisees Malice, a certain Woman of the Company, lift up her Voice and said, *Blessed is the Womb that bare thee, and the Paps that thou hast sucked*: But he answered her, *Yea, rather blessed are they that hear the Word of God and practise it.*

Book II. At the same Time it was told him, That his
 Matth. 12. Mother and his Brethren, *i. e.* his Kindred, stood
 47—50. without, because they could not get at him for the
 Mark 3. Press, and desired to speak with him: But he an-
 31 35. swered: *Who is my Mother, and who are my Bre-*
 Luke 8. *thren?* Then looking upon those that were set
 12—21 about him, and stretching forth his Hands towards
 his Disciples, he said, *Behold my Mother and my*
Brethren, for my Mother and my Brethren are they
that hear the Word of God and do it, and they
that do the Will of my Father which is in Hea-
ven.

XXV. *Jesus Christ delivers many Parables.*

Matth. 13. The same Day Jesus went out of the House,
 1—23. and came to the end of the Lake of *Gennesareth*;
 Luke 8. but when he saw a great Multitude of People
 4 15. coming unto him, from the neighbouring Towns,
 Mark 4. he went into a Ship, and instructed the People out
 1—20. of it, who gave great Attention to him from the
 Shore. He delivered many excellent and saving
 Truths to them in Parables, which was his ordi-
 nary way of Teaching. *Parables* in the Gospel,
 are feigned Stories or Comparisons, taken from
 Natural Things, the Application of which being
 something hard to find out, exercises the Attention
 of the Mind, but, being discovered, opens some
 Mystery of Religion to us, or makes known some
 important Maxim or Precept for the Government
 and Direction of our Manners. As for Example,
 this is a kind of Parable, which Jesus speaks of the
 strong Man, armed, who keeps his House, but is
 expelled by a stronger than he. The Applica-
 tion of which is this, as we have seen; The strong
 Man is the Devil, whom Jesus Christ drives out
 of Men's Souls by the Spirit of God, which is
 stronger than the Devil.

The First Parable which the Son of God propounded to the People, from the Ship where he sat, was this. A Man went out to sow, and some of his Seed fell in the High-Way, and it was trodden upon and devoured with Birds: Another Part fell upon a Rock, and was scorched by the Sun, because it had no Root, for want of Moisture: Other fell among Thorns, which chok'd it: And other fell on good Ground, and brought forth Fruit in abundance.

Now, because the Application of this Parable, which our Saviour intended by it, was not easy to find out, he added, *He that hath Ears to hear, let him hear, i. e.* let him understand the Sense and Meaning of what I say. The Apostles themselves did understand it no more than others, and therefore when they were alone with him, they prayed him to tell them, why he spoke to the People in Parables, and to explain what he had already propounded to them. In answer to the First Question, he tells them, How great an Happiness they enjoyed, in being with him, because they saw and heard those Things which many Righteous Men and Prophets desired to see and hear, but could not obtain it. And because he made them understand clearly those great Mysteries, which he propounded to others in dark Similitudes and Parables only, to punish the Blindness and Obstinacy of their Hearts; which makes them unworthy and incapable of knowing the Truth.

Then he teaches them, That by the Seed, he spoke of, he understood the Word of God: They, that after they have heard, regard it not but immediately let themselves loose to their Sins, are like the High-Way. The Devil is figured by the Birds, who are ready to take the Word out of their Hearts, lest they believe and be saved. Those that receive the Word with Joy, but the first Tem-

Book II. pration spoils all the Fruit, because the Word has had no deep Root in the Soul, are the Rock. Others, that choke the Word with Avarice, love of Pleasures and other Passions, are the Thorns, which must be pulled up, if we will have the heavenly Seed to thrive in our Hearts. Lastly, the good Ground signifies those well-disposed Souls, which receive and retain faithfully the Word of God, and, through Patience and Constancy bring forth as much Fruit as they are able.

XXVI. *Other Parables.*

Matth. 13. He propounded also several other Parables. He
24.—35. compares the World to a Field, in which the
Mark 4. Owner sowed good Seed, but afterward discerned
26—34. it to be mixed with Darnel, which his Enemy had
Luke 13. sown in the Night; his Servants, as soon as they
18—30. saw it, would have weeded it up, but he hindred
them, lest they should root up the Corn with it,
and bad them let it grow with the Corn till the
Harvest, when he would have it separated from
the Corn and burnt, but gather the Corn into his
Barn. He compares the Kingdom of God to Seed,
which, being cast into the Ground, springs up,
and grows, the Sower knows not how, without
any further Care: Then to Mustard-Seed, which
being a very small Seed, less than any other, be-
comes the biggest among Herbs. Lastly, to Lea-
ven, which is put into the Dough till the whole is
Leaven'd.

When he had spoken these things, he sent the People away, and returned to the House with his Disciples, who prayed him to declare to them the Meaning of the Parable of the Darnel. He tells them, That it signifies, That the Good ought to tolerate the Wicked, with whom they are mixed,

till

till God shall separate them, the one from the other, at the End of the World; for then the Sinners shall be cast into Hell-Fire, and the Good shall shine as the Sun in the Kingdom of God.

He teaches them also the same Truth, under the Parable of the Fishermen, who catch all sorts of Fish in their Nets, promiscuously, but sitting upon the Bank, separate the Good, which they carry away, and cast away the Bad. Lastly, he makes them sensible that we ought to part with any thing to purchase Heaven, by the Comparison of a Man, who sold all he had to buy a Pearl of great Price, or the Field, in which he knew there was a great Treasure.

The Gospel gives us the Explication of none of the other Parables, that by an Attentive Consideration of those which are explained, we may find out the Sense of those that are not, our selves, having first begged of God that Spirit of Understanding, which Jesus Christ requires of his Auditors, when he says, *He that hath Ears to hear let him hear.* The Ignorant and Simple, who have not Abilities to find out the Signification of those Parables which the Son of God hath not unfolded, and who may justly fear mistaking by following their own Sense, ought to consult their Pastors about such difficult Places, and while we wait for the Resolution of what we demand, practising the Truths they know, which it is easy for an humble and teachable Soul to understand. And for the help of these sort of Persons it is that I composed this Work chiefly, and therefore shall give you the Sense of the Three following Parables to that of the Darnel, out of the Fathers and Doctors of the Church.

All Three of them may signify the Preaching of the Gospel; The Preacher disperses the Seed of the Word, and this Seed groweth by little and little

Book II. little, by the secret Operation of God's Grace in
 1 Cor. 3. 6. the Heart of him, that receives it; for the Preacher
 Soweth, Planteth and Watereth. There was no-
 thing more contemned, at first, than the Doctrin
 of the Gospel; but, like a Grain of Mustard-Seed,
 it hath grown and filled the whole Earth. Lastly,
 we must carefully keep and preserve the Word of
 the Gospel in our Hearts, that the Sacred Leaven
 may leaven the whole Lump, and by its secret
 Vertue reform all the Thoughts, Desires and Acti-
 ons of Man.

XXVII. *Jesus Christ goes to Preach at Nazareth.*

Matth. 13. The Son of God, after he had finished these
 54-58. Parables, went to Preach in the City of *Naza-*
 Mark. 6. *reth*, where he had been conceived and brought
 1 — 6. up: His Disciples were also with him. Accord-
 Luke 4. ing to his usual Custom, he went into the Syna-
 16 — 30. gogue on the Sabbath Day, where standing
 up to read, they gave him the Book of the
 Prophet *Isaias*; He opened it, and found the
 Place, where the Prophet, speaking of the
 Messias, says, That he was consecrated, and sent
 by the Spirit of God, to preach the Gospel to the
 Poor, to heal the Sick, to publish the Day of
 Grace from the Lord, and declare the Day of
 Judgment. When he had read this Text, he shut
 the Book, and gave it to the Minister. Then sit-
 ting down he explained this Prophecy, and shews,
 that it was accomplished in himself. All that were
 in the Synagogue fixed their Eyes on him, while
 he spake, and wondred so much at the gracious
 Words that proceeded out of his Mouth, that they
 demanded one of another, *Whence hath this Man*
this great Wisdom (which he shews;) *Is not this the*
Son of the Carpenter, called Joseph, the Son of Mary?
and are not his Brethren, i. e. Cousins, James and
Joses,

Joses, and Simon and Judas? and are not his Kinded with us? Whence then hath this Man all these thing? The Gospel observes, That he was not only a Subject of Astonishment, but also of Scandal: Whereupon Jesus, knowing their Thoughts, saith unto them, Ye will surely apply this Proverb to me, *Physitian, Heal thy self*, as a Reproach to him, that he would not do as great Miracles in his own Country, as he had done at *Capernaum*: But he assures them, That a Prophet that is well received and honoured everywhere else, is neither received nor honoured in his own Country: This he proves by Two Examples, the first of *Elias*, who, in a Famine, was not sent by God to the Widows of his own Country, but to a Widow of another Country, to receive Relief in his need. And the other of *Elisha*, who cured a strange Lord of a Leprosy, when there were many Lepers in *Israel*, who would not desire a Cure from him.

These Truths much incensed all those that were in the Synagogue; and they arose in their Fury, and led him out of the City to the Top of a Mountain, to cast him down from it: But because he could only dye at the Time and in the manner he himself pleased, he withdrew himself from the Fury of these wretched Men, and passing through the midst of them, he retreated from *Nazareth*. The Gospel observes, That he did but very few Miracles, and healed a very small Number of Sick People then, only by laying Hands on them; the Infidelity of this hardened City, rendring it unworthy of his Presence and good Deeds.

Book II.

XXVIII. *Jesus goeth about Galilee again, and sends his Apostles to preach.*

Matth. 9.

35—38.

Luke 8.

1—3.

Jesus, being departed from Nazareth, went again throughout all Galilee, going into every City and every Village, teaching in their Synagogues, preaching the Gospel, and healing every Sickness and every Disease. And the Twelve Apostles were with him, to whom also were joyned certain Women, who had been freed from Evil Spirits, and cured of their Distempers: Among whom were *Mary Magdalen*, out of whom went Seven Devils, and *Joanna*, the Wife of *Chuza*, *Herod's* Steward, and *Susanna*, and several others, who ministred to him of their Substance. In this Journey he looked upon this great Multitude, to whom he was about to preach the Gospel, as so many fainting and scattered Sheep, which have no Shepherd to look after them; and being moved with Compassion, he said to his Disciples; *The Harvest indeed is great, but the Labourers are few, pray ye therefore the Lord of the Harvest, that he would send Labourers into it.*

Matth 10.

1—42.

Mark 6.

7—13.

Luke 9.

1—9.

Since he himself was Lord of this Harvest, and his Apostles were the Labourers, whom he had designed for that Work long before; He called them, gave them Power to cure Diseases and cast out Devils, and sent them, Two and Two, to preach the Kingdom of God, having first given them such Rules as he would have them observe in the Exercise of their Ministry. He ordered them to preach to the Jews only, and make this the Subject of all their Sermons, *The Kingdom of Heaven is at hand: To use that Power* freely

freely that has been given freely ; not to incumber themselves with Money, or variety of Cloaths, that they may be the more free to discharge their Office, because they must receive a necessary Maintenance from those to whom they Preach : To chuse their Abode, in all Places, with Honest, Good Men : To say, when they go into their Houses, *Peace be to this House* ; to stay there, so long as they continue in the Place : And to shake off the Dust off their Feet, against those who will neither receive nor hear them.

He then tells them, That he sends them as Sheep among Wolves, and that they ought to live among those Sinners, whom they labour to convert, with Simplicity and Caution : That, notwithstanding all their Wariness, they shall be persecuted ; that the only way to escape is to fly, and, if they are taken and carried before Tribunals, they should not trouble themselves, how to answer their Judges, because the Holy Spirit shall supply them with an Answer : That they should only take Care not to be discouraged with Fear ; and that they should not fear Men, who have Power over the Body only, but fear God, who can destroy both the Body and Soul eternally : That if they disown him before Men, he will disown them before God, at they Day of Judgment ; but, on the contrary, he will acknowledge them for his, who are not ashamed to confess his Name. Lastly, to encourage them in suffering the greatest Torments, rather than be wanting of their Duty, he assures them, That nothing should befall them but by the Order of God, who counteth all the Hairs of their Heads, and by losing their Lives for him in this World, they should save it to all Eternity :

Book II. nity : That they could not be his Disciples, unless they took up their Cross and follow him ; and that they ought not to expect better Usage than their Master, whom they had seen themselves to be called a *Samaritan*, that had a Devil, even by those Men whom he came to save.

He concludes this Discourse with Rewards that they shall have, who hear their Word, and furnish them with Things necessary ; saying, Whosoever shall give you but a Cup of cold Water, to drink, in my Name, verily, I say unto you, he shall have his Reward. The Apostles having received these Instructions, went throughout all the Country, preaching to the People, That they should repent ; and God confirmed their Discourses with Miracles, for they cast out many Devils, and by Anointing many, that were Sick, with Oil, cured them.

XXIX. Herod beheads John the Baptist.

Matth. 14.

1-12

Mar. 6.

14-30.

The Fame of Jesus's Miracles spreading more and more in *Galilee*, came at last to *Herod's* Court : Every Man, almost, was guessing who this Man was, that did such great Miracles ; some said he was *Elias*, others one of the Old Prophets, who appeared a-new ; others, among whom was *Herod* himself, suspected, That it was *John* the Baptist risen from the Dead ; for not long before *Herodias*, who had caused this Holy Forerunner of Christ to be imprisoned, had found out a way to satiate her Malice, which she had conceived against him, by procuring his Death.

The Occasion was this, *Herod* making a magnificent Feast, upon his Birth Day, for all his Court ; the Daughter of *Herodias* came in, and danced

danced before them, and so pleased all the Company, that the King bid her ask what Favour she would have, and promised, with an Oath, That he would grant it her, to the half of his Kingdom: She immediately went and consulted with her Mother what she should ask: And her Mother bid her ask the Head of *John* the Baptist. She returned in haste to the King, and prayed him to give her, by and by, the Head of *John* the Baptist in a Charger. *Herod* was much disturbed at this Request; but a false Respect to Men hindered him from denying her; and not being willing to be accused of being worse than his Word, by those who had been Witnesses of his Oath, he sent and cut off *John* Baptist's Head in the Prison, gave it to the Damofel, who carried it to her Mother. The Disciples of *John*, hearing of the Death of their Master, buried his Body, and laid it in a Tomb, and went to *Jesus*, to tell him the News of it.

The End of the Second Book.

 B O O K III.

 A brief Relation of what Jesus did in
the Third Year of his Ministry.

 I. *Jesus Christ feedeth Four thousand in the Wilderness, with Five Loaves and Two Fishes.*

Matth. 14.

13 - 21.

Mark 6.

30 - 44

Luke 9.

10 - 17.

John 6.

1 - 14.

JESUS having heard what was said of him in Herod's Court, and his Apostles coming at the same Time to him, to give him an account of what they had done and taught in the Places whither he had sent them: He said unto them, Go into some Desert Place apart, that ye may rest a while. Wherefore they took Ship, to avoid the Multitude, who would not allow them so much as Time to eat, and having sailed over the Lake, they remained in a desert Place over against, and not far distant from the City *Bethsaida*.

Coming out of the Ship, they met a great Multitude of People, which ran after him to that Place; for those that saw them depart, and others, who had Intelligence of it, went on Foot by the Lake-side, and were come before them to the Place where they landed: Jesus, seeing their eagerness and zeal, received them gladly, and went up into a Mountain, and, being set down, taught them many things concerning the Kingdom of God, and healed the Sick they brought to him.

When

When it was near Night, the Apostles desired him to send the People away, because they were in a desert Place, where they could not get Food. Jesus said unto them, *Give ye them to eat*: But they asked him, Whether they should go and buy Two hundred Penniworth, *i. e.* eight Pounds worth of Bread, to feed so great a Multitude. He then lifting up his Eyes upon the People, and seeing so great a Company, he said unto *Philip*, *Whence shall we buy Bread that these may eat?* (This he said, as the Gospel observes, to try him, for he himself knew what he would do) *Philip* answered him, *Two hundred Pennyworth is not sufficient for them, that every one of them may take a little.* He then asked them, How many Loaves they had? *Andrew*, Peter's Brother, saith unto him, *There is a young Man here, that hath Five Barley Loaves and Two Fishes; but what are they* saith he, *among so many?* Jesus bids them bring them, and commanded them to make the Multitude sit down.

Then they made them all sit down by Companies, in several Ranks, each consisting of Fifty or an Hundred Men, and they were about Five hundred Men, besides Women and Children; when they were all set down in order, Jesus took the Five Loaves and the Two Fishes, and lifting up his Eyes to Heaven, and giving Thanks, he blessed them, and then brake them, and gave them to the People, by his Disciples: And after the same manner he parted the Fish among them. When they had eaten and were satisfied, Jesus commanded them to gather up the Fragments that remained, which they did, and filled Twelve Baskets with them, each Apostle one.

Book III

II. *Jesus Christ walketh upon the Water, and permits S. Peter to come to him.*

Matt. 14.

22,—36.

Mar. 6.

45,—56.

Jo. 6.

15,—21.

The People having seen such a Miraculous multiplication, as was made by Jesus, looked upon him as the Messiah, and said one to another, *This is really that Prophet, which should come into the World.* Whereupon they resolved to make him their King, and become his Subjects; but Jesus knowing their design, and that they were coming to take him by force and make him their King, he constrained his Disciples to enter immediately into a Ship, and go before to the other side to *Bethsaida*. But he himself got away from them, and went up into a Mountain, and continued there alone in Prayer, till it was Night, and very dark.

In the mean while, the Ship into which the Apostles were entred, was tossed with a great Tempest in the middle of the Lake; the Waves ran so high, and Wind was so contrary, that they could not get forward, so that when it was almost Morning, they had not Sailed from the Shore, where they took Ship, above 25 or 30 Furlongs, which is but little more than a League. Then saw they Jesus walking upon the Water, and coming near them, they cryed out for fear, supposing him to have been a Spirit. But he said unto them, *Be of good Courage, it is I, be not afraid.* Peter answered him, *Lord, if it be thou, Bid me come unto thee on the Water:* Jesus saith unto him, *Come:* And Peter went immediately out of the Ship, and walked upon the Water to meet Jesus. But the Wind being boisterous, and high, he was afraid, and immediately beginning to sink, he cryed out, *Lord save me.* Jesus took him then by the Hand, saying to him, *Oh Man of little Faith, why didst thou doubt?* As soon as they were come into the Ship, the Wind ceased, and immediately

diately they were at the Land, whether they were going. All these Miracles opened the Eyes of the Disciples, who had not sufficiently considered upon the Miracles of the Five Loaves. They were astonished at so great Miracles, and acknowledged the Author of them, *to be the Son of God*, and they came to him, and Worshipped him under that Title. As soon as they were come out of the Ship, the People of the place, where they landed, which was the Country of *Gennesareth*, knew him, and went to tell it through all the Land. So that wherever he went they brought the sick People in Beds from all adjacent Places, and layed them in the Streets, praying him to permit them to touch, if it were but the Border of his Garment; and all that touched him, were Cured.

III. *Jesus in an Excellent Discourse, proves that he himself is the Living Bread and Food of Souls.*

Jesus having thus withdrawn himself, all the People, whom he had so Miraculously Fed with Five Loaves, were much troubled to know what was become of him: They had seen the Apostles go into the Ship to pass over the Water, but Jesus did not embark with them, and there was no other Ship there. The next day, as soon as they knew that he was not on that side, they took Ship, and went to *Capernaum* to seek him. And when they had found him, they said unto him, *Master, when camest thou hither?* for they could not imagine, how he got over the Water. He answered them, *Ye seek me*, because ye were fed with the Loaves. Labour for another sort of nourishment, that perisheth not, but continueth to eternal Life, *which the Son of Man shall give you.*

They immediately asked him, what Works acceptable to God, they must do, that they may obtain

Jo. 6.
22, --- 71.

Book III tain this Food. He answered them, *This is the Work of God, to believe on him, whom he hath sent.* But say they, what Miracle dost thou Work, that we may believe on thee? Our Fathers did eat Manna in the Wilderness, which the Scripture calls the Bread of Heaven: As if they had said, Thou hast indeed Fed 500 Men; but thou didst it but once: *Moses fed Six Hundred Thousand Men, for Forty Years together with Manna, that fell from Heaven.* Canst thou do any thing greater than *Moses did*? Jesus answered them, verily I say unto you, *Moses did not give you the true Bread from Heaven, but 'tis my Father that giveth it; and this Bread is he, that came down from Heaven, and giveth Life unto the World.* They said unto him, *Lord, give us this Bread for ever.* He answered them: *I am the Bread of Life, he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst.* By which words we are to understand, That Jesus is the spiritual Food of those Souls that eat him, believing on him by a lively Faith, which works by Love, and by thus eating him, they obtain that happy Life, with which they shall be fully and eternally satisfied.

Then he adds, that altho' they had seen, and been witnessers of so many Miracles, which he had done, yet they did not believe on him, and by reason of their Infidelity they should lose the great advantage, which all those, which his Father should bring unto him should enjoy, viz. to be raised up at the Last Day, and inherit eternal Life. Nevertheless the Jews murmured against him, saying, *Is not this the Son of Joseph? Do not we know his Father and Mother? Why then dost he tell us, that he came down from Heaven?* Jesus was so far from mollifying or recanting these Truths, tho' they were offended at them, that on the contrary, he confirms them more strongly, and having

proved

proved from Scripture, that they should be taught of God; that all, whom his Father teacheth, shall come unto him, and that they themselves did not come unto him, because they did not understand the Voice of him that sent him, He tells them again, that he is *the Bread of Life*; that the *Manna* did not keep them from dying, who eat of it; but his flesh was the true Bread, that came down from Heaven, which giveth Life to all that eat of it.

These last words made them the more averse to him, and they disputed among themselves, how he could give them his Flesh to eat? Nevertheless, he pursued his Discourse and tells them, *that his flesh is meat indeed, and his blood is drink indeed*, that they have no Life in them, if they eat not his Flesh, and drink his Blood; and that he that feeds on them, shall be raised up at the Last Day, and obtain eternal Life. Lastly, he teaches them what great effects his Body should work in the Souls of all those that receive it worthily, saying to them, *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, and he shall live by me, as I live by my Father, which hath sent me.*

These sublime Truths, which he taught in the Synagogue at *Capernaum* offended many of the *Jews*; yea, several of his Disciples, having hard them, said, These words are very hard, and unintelligible, who can patiently hear such Doctrine as this, much less believe it? But they understood them in a literal, which were meant in a Spiritual sense only. They thought, saith *St. Austin*, that if they eat his flesh, they must cut it in pieces, as the flesh which is sold in the Market is. They were not sensible, that besides the manner of eating Jesus Christ by Faith, they might also really eat him in the Eucharist under the Figure of Bread, a way wherein there is nothing affrighting. But instead

Book III of believing all, that he, who was the Truth it self, said unto them, by attending to his Explication of what they did not understand, they were offended at his Speech, and withdrawing themselves from following him, would be his Disciples no longer.

The Apostles were wiser than these deserters; for Jesus having said unto them, *Will ye also leave me?* Peter answered for them all, *Lord, to whom should we go? thou hast the words of Eternal Life, and we believe and know, that thou art the Christ the Son of God.* Nevertheless among these Twelve, which adhered so firmly to him, there was one which should afterwards betray him, which was *Judas Iscariot*: Jesus knowing it, foretold the Infidelity and Treachery of that Apostle, saying, *Have not I chosen you Twelve? And yet one of you is a Devil, and a Wicked Traytor.*

IV. *The Pharisees complain, that his Apostles did eat with un-washed Hands.*

Jo. 6. 4.

The Passover was nigh at hand, when Jesus multiplyed the Bread, and made the former Discourse. It appears by this Relation of St. *John*, that he went not up to *Jerusalem* to Solemnize that Feast according to the Custom, for that Evangelist says, that after this he remained in *Galilee*, not daring to go into *Judea*, because the *Jews* sought to put him to Death. Then the Scribes, and Pharisees, which were of *Jerusalem*, came unto him; and having observed, that his Disciples did not scruple to eat their Meat with unwashen Hands, they complained of them to him. Not that there was any commandment of the Law, enjoying them to wash their Hands before they eat; but the Pharisees had annexed several Humane Traditions to the Law, which they were more

Matt. 15.

2, — 20.

Mar. 7.

4, — 23.

exact

exact in the observance of, than the Law it self. For this reason it was that they said unto Jesus, *Why do thy Disciples break the Tradition of the Elders in not washing their Hands, when they eat their Food?* Jesus asked them again, *Why do you your selves transgress the Law of the Lord by following your Traditions?* As for example, Why do you perswade Children to think that they do a Work acceptable to God in giving him Offerings, altho' they suffer their Father and Mother to be in want? thus making them to prefer an Humane Tradition before the Commandment of God, which injoyns Children so expressly to Honour, and Support those, from whom they have received Life.

Then he shews them, that notwithstanding all their Ceremonial observances, they were the Hypocrites, of whom God speaks by the Prophet *Isaias; This People honoureth me with their Lips, but their Heart is far from me.* Lastly, he calls to the People, and saith unto them with a loud Voice. *Hear ye this, and understand my sayings. Nothing from without a Man, entring into his Body can defile him; but that which cometh out of the Man, defileth the Man.* Upon this his Disciples came unto him, and told him, that the Pharisees were offended at his Words. But he answered them, *Every Plant, that my Heavenly Father hath not planted, shall be rooted up: Let them alone, they are blind leaders of such as are as blind as themselves, with whom they shall fall into the Ditch, and so perish eternally together.*

Then he went into an House, and his Disciples desired him to explain to them his meaning in those Words, *Nothing that entreth into a Man, defileth the Man, but that which cometh out of the Man, defileth the Man.* He unfolded the Parable to them, and taught them, that every thing that

Book III entred into the Body of a Man is Food, which cannot defile the Man; but that which comes out of his Heart, are evil thoughts, adulteries, false-witness, and generally all Sins. And these are the things which defile a Man, and not to eat with unwashen Hands, which is a mere outward and Ceremonial Rite.

V. *Jesus frees a Damsel possessed with a Devil.*

Matt. 15.
21, -- 28.
Mark 7.
24, -- 30.

Jesus departing thence, went into the Coasts of Tyre and Sidon; and entring into an House endeavoured to conceal himself, but an Heathen Woman, which the Gospel calls a Canaanite, because she came out of Phenicia, the Ancient Habitation of the Canaanites, discovering where he was, came to him, crying out and saying, *O Lord, thou Son of David, have mercy on me, my Daughter is grievously vexed with a Devil.* He answered not a Word; but when his Disciples prayed him to free them from her troublesome Importunities and Cries by granting her desires, he answered them; *I am not sent but to the lost Sheep of the House of Israel, i. e. the Jews.* But she was not at all discouraged at this denial, but on the contrary, as if she had been emboldened by it, she goes to him, throws her self down at his Feet, and adoreth him, saying, *Lord, help me.* He saith to her, *Let the Children be first filled: for it is not fit to take the Childrens Bread, and cast it unto Dogs.* She replied, *True Lord, but yet the Dogs eat the Crumbs that fall from the Childrens Bread.* Then said he unto her, *O Woman, great is thy Faith, be it unto thee, even as thou desirest: Go thy way, for this saying the Devil is gone out of thy Daughter.* Then the Woman went home, and found her Daughter layd upon the Bed, and perfectly freed from the Devil.

VI. *Jesus Cures a Man Blind and Dumb.*

Jesus being returned, came to a place near to the Lake, where they brought to him a Man Blind and Dumb, *beseeching him to lay hand upon him. And he took him aside from the Multitude, and put his fingers in his ears, and some of his spittle upon his Tongue.* Then lifting up his Eyes to Heaven, he sighed, and said unto him, *Ephatha*, which in the Syriack Language signifieth, *Be open, and Loosed.* And immediately the Mans Ears were opened, and his Tongue was unloosed, so that he heard, and spake plain. Jesus forbade those, who had been witnesses of this Miraculous Cure, to speak of it to any Person; but the more he Charged them, the more they published it, and in their astonishment said, *He hath done all things well, he hath made the Deaf to hear, and the Dumb to speak.*

Mark 7.
31—37.
Matt. 15.
— 29.

VII. *Jesus Feeds Four Thousand with Seven Loaves.*

Then Jesus went up into a Mountain, and great Multitudes of People came unto him, bringing with them Persons sick of all manner of Distempers, whom they laid at his Feet, and he healed them all, insomuch that they glorified God for the Wonders which they had seen, and could not but follow him, who confirmed the saving Doctrin, which he had Taught, with so many Miracles. It seems that they had forgotten to bring Food with them, which Jesus knowing, said One day to his Disciples, *I have compassion on this People, because they have been with me this three days already and have nothing to eat. I will not send them away fasting, for fear they faint by the way: for some of them have come a great way.* His Disciples said unto him, how can we provide Bread enough

Matt. 16.
32,—37.
Mar. 8.
1, — 9.

Book III enough to satisfy so great a Multitude in this Desert place? He asked them, *How many Loaves have ye? They said unto him, Seven, and a few small Fishes.* He commanded all the People to sit down; he Blessed, and distributed to them the Seven Loaves, and the Fishes, and Fed Four Thousand Persons so fully, that they filled Seven Baskets with the Fragments that remained.

VIII. *The Pharisees desire a Sign, Jesus refuses to give them any.*

Matt. 16. As soon as Jesus had sent the Multitude away,
 1, — 12. he entered into a Ship with his Disciples, and
 Mark 8. went into the Countrey of *Dalmanutha*, which
 10, — 21. lies on the East-side of the Lake of *Gennesareth*,
 Luke 12. between *Gerasa* and *Chorazin*, upon the Coasts of
 54, — 57. *Magdala*. Then the Pharisees and Sadducees came to tempt him, and Disputing with him, asked of him again to shew them some Prodigy in the Air. But instead of doing what they required of him, who were so incredulous, and self-conceited, that they would not be convinced by so many Miracles, as they had seen him do, he reprov'd them because they could foretell, whether it would be Cold, or Hot, by the different alterations of the Air, as also whether it will Rain, or be fair Weather, but could not discern that which is Right, nor acknowledge by so many visible Signs, that the happy time of the Messiah's coming is now arrived. Then sighing deeply in his Spirit, he returned them the same answer, which he had given to the like question. This wicked and adulterous Generation seeketh after a Sign, and Prodigy, but there shall no Sign be given to it, but the Sign of the Prophet *Jonas*.

Then he left them, and sailed back again with his Disciples, to whom in their passage, he said,
Take

Take heed, and beware of the Leaven of the Pharisees, and Sadducees, and of the Leaven of Herod. The Apostles, thought that he had spoken of Leaven, because they had forgotten to take Bread along with them, and had but one Loaf in the Ship; whereupon he reproves them for their little Faith, for their inconsiderateness upon all that he had done among them, for the blindness of their heart, which hindered them from understanding, and profiting by all that he had done in their presence; and Lastly, for their forgetfulness of all that they had heard, and seen. He asked them, How many Baskets full of the five Loaves, with which he fed Five Thousand, they took up? and of the Seven Loaves, wherewith he fed Four Thousand? and Teaches them, that instead of busying their minds, as they did, with the Bread, that nourisheth the Body only, and of providing for their Temporal Wants, which he could provide for, when, and how he pleased, they should particularly attend to the Heavenly Doctrins, which he Taught under the Name and Vail of things Natural, and so to conceive, that the Leaven he speaks of, is the corrupt Doctrin of the Pharisees and Sadducees.

IX. *Jesus heals a Blind Man at Bethsaida.*

When they were come to *Bethsaida*, they brought a blind Man to him and prayed him to touch him. *And he took the blind Man by the Hand, and leading him out of Town, he anointed his Eyes with spittle, and layd his Hands upon him, and asked him, if he saw anything.* The blind Man answered him, *I see Men walking, but they seem to me like Trees.* Jesus then put his Hands again upon his Eyes, and the blind Man began to distinguish Objects better and better, till he came to a perfect sight. Then the Son of God sent

Mark 8.
22, — 26.

Book III sent him to his own House, forbidding him to tell any Man what had happened unto him.

X. S. Peter *confesseth, That Jesus Christ is the Son of God.*

Matth. 16. Jesus went from thence with his Disciples, and
 13 — 20 ascending up towards the Head of *Jordan*, he
 Mark 8. went into the Towns adjoining to *Cæsarea Philippi*,
 27 — 30 a City situate upon the same River, on the South-
 Luke 9. Side of *Galilee*. By the Way he asked them,
 18 — 20. What Men said of him? They answered him,
 That some took him for *John the Baptist*, others
 for *Elias*, others for *Jeremiah*, and lastly, others
 for one of the old Prophets, risen from the Dead.
 But, saith he to them, *whom, say ye, that I am?*
 Peter answered, and said, *Thou art the Christ, the*
Son of the living God. Whereupon Jesus saith unto
 him, *Blessed art thou, Simon Son of Jonas, for*
Flesh and Blood hath not revealed this, that thou
hast said, unto thee, but my Father which is in
Heaven: And I also say unto thee, That thou art
Peter, and upon this Rock will I build my Church,
and the Gates of Hell shall not prevail against it:
And I will give unto thee the Keys of the Kingdom
of Heaven, and whatsoever thou shalt bind on Earth
shall be bound in Heaven, and whatsoever thou shalt
loose on Earth shall be loosed in Heaven.

XI. *Jesus foretels his Death to his Disciples.*

Matth. 16. Jesus, after this Discourse, forbids his Disciples
 20 — 28. to publish it, that he was the Son of God: and
 Mark 8. then begins to tell them, what he must suffer,
 30 — 38. as he was the Son of Man: He declares unto them,
 Luke 9. 21 That he must go to *Jerusalem*, and be there dis-
 22. owned by the Jewish Governours, Chief Priests
 and Scribes, suffer many Cruelties and Indignities

ties from them, be put to Death, and raised again the Third Day : *Peter*, who by reason of the great Love he had for his Lord and Master, could not endure to hear this Discourse, took him aside and reproved him ; saying, God forbid that such Things should befall thee, Lord. But Jesus rebuking him, for giving him such Council, which though it testified much carnal Love and Affection to him, did so plainly oppose the Sacred Purpose of God, in redeeming Man, said unto him, before all his Disciples, *Depart from me, Satan, for thou art an Offence to me, for thou savourest not the things of God.* Book III

All this was transacted privately between Jesus Christ and his Disciples, but he called the People, and began to preach before them all, those Truths which *Peter* did not understand, when he discouraged him from suffering Death ; for he asserted it publickly, That if any Man will follow him, he must bear his Cross all his Days : That to lay down his Life for him and the Gospel, is the only way to be saved, and to seek salvation any other way, is to destroy himself, and that he gets nothing by the World that loses his own Soul : That he shall hereafter come in his Glory, and render to every Man according to his Works, and then he will disown them before his Father, who have been ashamed of him and his Word before Men : And he adds, That there are some among his present Hearers, who shall not dye till they see him in his Kingdom, and in the Greatness of his Glory. Luke 9. 23-27.

XII. *Jesus Christ is transfigured on the Mountain.*

The Promise, which Jesus made in the last Words, he partly performed within Eight Days after, for he took *Peter*, and *James*, and *John* privately, and led them into a very high Mountain, Matt. 17. 1-13. Mark 9. 1-13.

Book III

Luke 9.

28—36.

tain, where he went to Prayers ; and while he was at Prayers his Face became as radiant and shining as the Sun, and his Garments as bright as the Light, appeared as white as Snow. The Three Apostles in the mean while were asleep, but when they awoke they saw their Master Transfigured, *i. e.* clear another Man from what they had seen him before, for they saw him in that Glory, in which he had promised to discover himself to some of them ; and they beheld also, with him, Two Men full of Majesty, who talked with him concerning that Death which he should suffer at *Jerusalem* : They knew that these Two Men were *Moses* and *Elias* ; and when they were about going from Jesus, *Peter*, that he might detain them with them, said unto his Master, *Lord, it is good for us to be here, and if thou please, let us make Three Tabernacles, One for thee, and One for Moses, and One for Elias* : But as he was thus speaking, scarce knowing what he said in his Transport, as the Gospel observes, a bright Cloud over-shadowed them, and there came a Voice out of the Cloud, which spake these Words, *This is my beloved Son, in whom I am well pleased, hear him.* This Cloud and Voice filled the Three Disciples with so great Fear, that they fell on their Faces, to the Earth : But Jesus came to them, and comforted them, and raised them up : Then they lifted up their Eyes, and looking round about, they saw no Man, save Jesus only.

As they were coming down from the Mountain, he commanded them to tell no Man what they had seen, till the Son of Man be risen from the Dead. They obeyed this Command, but did not understand the Last Words ; and they disputed among themselves about the Meaning of this Expression, *Until the Son of Man be risen from the Dead.*

The

The Disciples having seen *Elias* with him in the Mount, took an occasion to ask him, Why the Scribes and the Pharisees did assert, That that Prophet was to come before the Messias? Jesus answered them, That *Elias* shall indeed come and shall be rejected and evil-intreated, as well as the Son of Man; yea, he adds, That he is already come, and that the Jews have done what they list to him, and so will they make the Son of Man suffer, as they have done his Fore-runner. This Answer plainly discovered to the Apostles, That the last *Elias*, of whom he had spoken, was *John* the Baptist, who had gone before the first coming of Jesus Christ in the Spirit and Power of *Elias*, as *Elias* himself, in Person, should go before the Second Coming of Jesus Christ.

XIII. *Jesus heals a young Man, Lunatick and Dumb.*

The next Day, Jesus being come to the Place, where the rest of the Apostles were, he met a great multitude of Men, and the Scribes questioning with them: As for the People, as soon as they saw the Son of God, they ran to him, and saluted him, being full of Admiration and Joy. Jesus then asked the Scribes, What was the occasion and Subject of your Dispute? but at the same Time came a certain Man to him, having broke through the Press, and kneeling down at his Feet, prayed him to have Pity on his only Son, whom he had brought unto him, because his Disciples could not cure him. This Child was a Lunatick, and possessed with a Devil, which made him Dumb and grievously tormented him; for when it seized upon him, it threw him down upon the Ground, cast him often into the Fire or Water, and racked him with such violent Convulsions, that he cryeth

out,

Matth. 17.

14—21.

Mark 9.

14—29

Luke 9.

37, —42.

Book III out, fomes, gnashes with his Teeth, and pineth away, and much bruising him, hardly departeth from him.

The Unbelief of the Jews, who did not as yet firmly believe in Jesus Christ, though they had seen so many Miracles, was a greater and more dangerous Disease than this of the Lunatick, and was often an Impediment to the Miracles which Jesus would have done. For this Reason it is that he would cure that, before he drive out the Devil, and therefore smartly touched that Wound, that the Men afflicted with it might feel it, saying; *O faithless and perverse Generation, how long shall I be with you, to convince you? how long shall I suffer your Infidelity? will you never believe? Bring him hither to me.* The Child no sooner saw him, but the Devil began to tear him with fierce Convulsions, and threw him down, where he rowled foaming. Jesus asked his Father, How long it was since his Son began to be vexed after this manner? His Father answered him, From his Childhood; and added, *If thou canst do any thing, have Pity on us and help us.* Jesus saith unto him, *If thou canst believe, all things are possible to him that believeth.* Immediately the Father of the Child cryed out with Tears, *Lord, I believe, help thou my Unbelief, i. e.* supply all the Defects of my Faith, to make it worthy to obtain a Cure for my Child. Then Jesus rebuked the Devil, saying to him, *Thou Dumb and Deaf Spirit, I command thee to depart out of this Child, and to enter no more into him.* Then the Spirit cryed out, and much tore and rent the Child, and left him almost dead; but Jesus, taking him by the Hand, lifted him up, and delivered him to his Father, perfectly cured: And all that were present beheld it with Admiration, and were amazed at the mighty Power of God,

When

When Jesus was come into the House, his Disciples asked, Why they could not cast out this Devil? He answered them, *Because of your Unbelief*; adding, That if they had but one Grain of Sincere and Sound Faith, they might by their mere Word remove both Trees and Mountains: And then he says further, *That this kind of Devil goeth not out but by Prayer and Fasting*. The Apostles did, without doubt, profit by these Instructions, for S. Luke reacheth us elsewhere, That they addressed themselves to their Master, and said, *Lord increase our Faith*.

Book III

Luke 17 5

Luke 17 3

XIV. Jesus foretels his Death, and pays Tribute.

While the Multitude was in Admiration of the great things, that Jesus did in all Places where he went, his Thoughts were mainly employed in fitting his Disciples for the Disgraces and Contempt of his Death: He tells them a second Time of it, and desires them to hearken with Attention to him, and think seriously of these Words in their Hearts; *The Son of Man shall be delivered into the Hands of Men, who shall put him to Death, and he shall rise again the Third Day*: But they understood not that Saying, and yet this Prediction, which they could not fully comprehend, made them very sorry, and cast them into such a Consternation, that they durst not ask him to explain it to them.

Matth. 17.

22 27.

Mark 9.

30 — 32

Luke 9

43—45.

They went through Galilee, and returned to Capernaum. Here the Receivers of a certain Tribute of Two Drachma's, *i. e.* Fifteen Pence an Head, asked Peter whether his Master did not pay Tribute? To whom the Apostle answered, That he did. As soon as he came into the House, Jesus prevented him, by asking him, Whether the Kings of the Earth exact Tribute of their own

H

Children

Book III Children, or of Strangers. *Peter answers, Of Strangers : Then Jesus concludes, That the Children are exempted ; leaving it to him to infer from thence, That he being the Son of God, was not obliged to pay Tribute to Men : Nevertheless, saith he, that we may not offend them, Go thou, and cast an Hook into the Sea, and take the Fish that shall be first caught, and open his Mouth, and thou shalt find a Piece of Mony of Four Drachina's, or half a Crown's Value, which give to them for thy self and me.*

XV. *Jesus checks the Ambition of his Disciples.*

Matth. 18. About the same Time, it came into the mind of
1 — 14. the Disciples of Jesus, Who of them should be
Mar. 9. greatest, and they disputed about it in the Way
23 — 50 to Capernaum. Jesus, knowing the Thoughts of
Luke 9. their Hearts, asked them, when they came into
46 — 50. the House, What they disputed about in the Way?
but they durst not answer him : But when he had
called his Twelve Disciples to him, they asked him
in general, Who is the greatest in the Kingdom of
Heaven? He answered them, If any Man desire to
be first he shall be the last of all, and Servant of all.
And having called a little Child to him, he took
him, and set him by him ; and taking him up in
his Arms, he said unto them, *Except ye become as
little Children, ye shall not enter into the Kingdom
of God ;* and that whosoever shall so humble him-
self, that he makes himself small, as the little
Child before them, he shall be the greatest in the
Kingdom of Heaven : And then adds, That who
so shall receive one such little Child in his Name,
receiveth him, and he that receiveth him, received
him that sent him.

Hereupon *John*, the Son of *Zebedee*, saith unto
him, Master, we saw a Man casting out Devils in
thy Name, and we forbid him, because he would
not

not joyn himself and associate with us. But Jesus reproved this Action, and told him, That this Man would not readily speak ill of him in whose Name he did Miracles ; and that they ought not to look upon him as their Enemy, since he did not engage in any thing against them.

Jesus then turns his Discourse to these little ones, *i. e.* to the humble, to whom he would have them make themselves like, and pronounces a Wo against those who should be an occasion of Falling or Scandal to them, declaring, That whosoever shall offend one of these little ones, which believe in him, and whose Angels continually behold the Face of God in Heaven, it were better for him to be cast into the Depth of the Sea, with a Millstone about his Neck.

He adds, That the World is full of Offences, which will necessarily happen, but Wo unto him by whom they come : That, to avoid them, we must lay before Men the Torments of Hell, where the Worm, that gnaws the damned, never dies, and the Fire, that burns them, is never quenched ; yea, is so far from consuming them, that, on the contrary, 'tis like Salt to them, which preserves them from consuming, that they may be tormented eternally : That to secure themselves from these terrible Punishments, we must take away every thing that is an occasion of Falling ; and if need require, cut off Feet or Hands, and pull out the Eyes, *i. e.* deprive our selves of those things which may be most profitable and are most dear to us, when they become Means and Instruments of making us fall into any Sin.

Book III

XVI. *Jesus gives Rules for Correcting and Pardoning.*

Matt. 18. The Son of God, although he uses his utmost
 15—35. Endeavours to keep out Scandals and Offences
 Luke 17. out of his Church, yet he will have us keep a
 3, 4. due Charity and Compassion in our Hearts for
 those that at any Time are the Causes of them:
 And for this Reason it is, that in the same Discourse, made to his Disciples, he gives us most excellent Rules to deal with such Offenders by, both as to their Punishment and Pardon; for, in the first Place, he orders, That he, by whom any Offence cometh, shall be admonished in private, by the Person offended, that, if it be possible, he may be gained by this means; but if a private Admonition have no effect upon him, it must be repeated before Two or Three Witnesses; and if this prove also unsuccessful, and to no purpose, we must accuse him to the whole Church, and have no more Society or Commerce with him than with an Heathen and Infidel, if he condemn the Church's, as he hath all private Admonition. And, that the Church may separate all those from her Communion which may obstruct and hinder the Salvation of her other Children, he hath promised her the Authority of Binding and Loosing, assuring her, That he will ratify and confirm in Heaven whatsoever she shall pronounce and declare upon Earth.

In the second place, he commands, when Admonition is successful, to pardon the Offence received, and that Seven times a Day, if the offender repents of what he hath done so often; *i. e.* that we must always forgive him who is penitent and sorry for his Fault; for *Peter* having asked Jesus, How often he ought to pardon his Brother? whether

ther he ought to do it Seven Times ? Jesus answered him, *I say unto thee, not until Seven Times, but until Seventy Times Seven.* Book III

And, to shew him the Necessity and Advantage of such a merciful Temper, which is always ready to pardon ; he propounds a Parable of a King, who calling his Servants to an account, found One that owed him so great a Sum that he was not able to pay it, *viz.* Ten thousand Talents, or a Million eight hundred and seventy five thousand Pounds ; whereupon he commanded him to be sold, and his Wife and Children, and all that he had : But this Servant falling down at his Feet, begged his Mercy and Patience, and he forgave him the Debt. This Wretch was no sooner gone out, but he met one of his Fellow-Servants, who owed him a small Debt, *viz.* an Hundred Pence, which is about Three Pounds, Two and Six Pence of our Mony, he takes him by the Throat, and would give him no Time for Payment, though he earnestly desired Patience, but cast him into Prison. The King hearing this, called this ungrateful Servant, reproved his Cruelty, and delivered him to the Tormentors, till he should pay all he owed. Jesus himself made the Application of his Parable, saying, So shall my heavenly Father use every one of you, if ye do not from your Hearts forgive his Brother the Offences which he hath suffered from him.

XVII. *Jesus goes to Jerusalem, to the Feast of Tabernacles.*

While Jesus thus instructed his Disciples in *Galilee*, some of his Kindred, that did not believe on him, being uneasy, that he confined himself so much to one Province, urged him to shew his Miracles more publickly at *Jerusalem*, the Capital City John 7.
1 — 19.

Book III City of *Judea*, for which he could not have, as they thought, a fitter Opportunity than the present Feast of Tabernacles; for the Jews had Three solemn Feasts every Year, which they were all obliged to go to *Jerusalem* to celebrate; upon which account, an innumerable Multitude of People met together, in that City, upon those Days: These Three Feasts were, the Passover, Pentecost, and the Feast of Tabernacles; This last was kept on the Fifteenth Day of *September*, and continued Eight Days, in which the Jews dwelt in Tents made of the Boughs of Trees, in remembrance of those Tents or Tabernacles, in which they dwelt so long Time in the Desert, when they came out of *Aegypt*.

Lev. 23.
34.

This Feast drawing near, Jesus's Kindred, who were much disturbed that Jesus had never yet been at *Jerusalem*, neither at the Passover nor at Pentecost, endeavoured to perswade him to go thither, at least at the Feast of Tabernacles, to make himself known unto the World, and not to deprive those Disciples of his, that dwelt in that City, of the happy Sight of his Miracles. He answered them, That they might go to *Jerusalem* when they pleased, but, as for himself, he must be wary and cautious what he did, because he had many Enemies; that the World, which had nothing to object against them, hated him, because he reproved their sinful Actions: Go ye therefore, saith he, up to this Feast, I will not go up yet, with you; *i. e.* so publickly, for my Time, to appear in that manner, is not yet fully come: He let them go therefore without him, but he went himself soon after, but, as it were, in secret, taking his Way through the midst of *Samaria*.

XVIII. *Jesus heals Ten Lepers.*

Jesus passing by a Town of *Samaria*, saw Ten Lepers, that stood afar off, and lifting up their Voice, said, *Jesus, our Master, have mercy on us*; And Jesus commanded them to go, and shew themselves to the Priests: Which they obeying, were cured in the Way. One of them, who was a Samaritan, and consequently a Stranger, in respect of the Jews, as we have already observed, immediately returned back and glorified God, casting himself upon his Face at Jesus's Feet, to give him Thanks for the Restitution of his Health. Jesus, to make known the Gratitude of this Man the more, said, in a kind of Astonishment, *Were there not Ten cleansed? Where then are the other Nine?* It is strange that none of them should return to give God Glory for so great a Mercy, but this Stranger: And he said unto him, *Arise, and go thy Way, thy Faith hath made the whole.*

Luke 17.

11 — 19

XIX. *Jesus teaches in the Temple.*

In the mean time, the Jews enquired after Jesus, at *Jerusalem*, at the beginning of the Feast, and had much Discourse about him, some saying, That he was a good Man, others, that he was a Deceiver. About the middle of the Feast he came to *Jerusalem*, and taught in the Temple, to the great Wonder of the Jews, who could not imagine how he came to have so perfect a Knowledge of the Scripture, because they had never seen him study it: Whereupon he tells them, That he speaketh not of himself, and if they were desirous of doing the Will of God, they would easily acknowledge, that his Doctrine proceeded from God that sent him, and whose Glory he sought after;

John 7.

11 — 53

Book III but because they observed not the Law, instead of receiving the Truth he spake they sought to put him to Death. The People then cryed out, Thou hast a Devil, who goeth about to kill thee? Jesus puts them in Mind of that Man, who had a Disease Thirty six Years, whom he cured on the Sabbath Day; for which, though they themselves Circumcise Men on the Sabbath Day, and do not think that they have broken the Law of *Moses*, yet they were so implacably incensed against him, that they had taken up a Resolve to slay him.

John 5.

1 — 16.

Some People of *Jerusalem*, who knew how their Magistrates and Grandees hated him, wondered to see him speak so freely, no Man questioning or opposing him, and said, Are they convinced that this is really the Christ? Nevertheless, add they, No Man knows whence Christ comes, but we know whence this Man is. Then cryed Jesus with a loud Voice in the Temple, *Ye know me, and ye know whence I am, yet I am not come of my self, and ye know not him that sent me*: Thus reproving them, for looking upon his Earthly Original, as Man, but did not know his Divine Original, which he had from God, whose Son he was from all Eternity.

Then several of the People believed on him, being convinced, by the greatness of his Miracles, that he was the Christ: But the Priests and Pharisees sent Officers to take him. Jesus, who could not suffer but at the Time prefixed by his Father, said unto the Officers, *Yet a little while I am with you, and then I return to him that sent me; ye shall seek me and shall not find me, and whither I go ye cannot come*. The Jews did not understand these Words, but thought that he threatned them to leave *Judea*, and go to teach the Gentiles.

The Officers did not take him, because his Time was not come; and, in the last Day of the Feast, he cried out with a loud Voice, *If any Man thirst, let him come unto me and drink; Whosoever believeth in me, out of his Belly shall flow Rivers of Living Water,* which he meant of the abundant Graces of God's Holy Spirit, which should be poured out upon the Souls of those that believe in him, after he should be entred into his Glory.

Nevertheless, the People were much divided in their Opinions about this Saying, for some took him for a Prophet, others acknowledged him for the Messias, and others, who knew not that he was born at *Bethlehem*, could not believe him to be the Christ, because they knew that Christ should not come out of *Galilee*, but out of the Town of *Bethlehem*, and from the Family of *David*. Then the Priests and Pharisees asked the Officers, whom they had sent to take him, Why they had not brought him? They gave them no other Answer but this; *Never Man spake like this Man.* The Pharisees asked them, If they were so simple as to be lead away with such a Seducement, and follow the Error of the cursed Populacy, leaving the Pharisees and Grandees, who being Learned and Judicious, have none of them believed on him?

Upon this, *Nicodemus*, that Pharisee that came to Jesus Christ by Night, told them, That the Law doth not permit them to condemn any Man before an Hearing. But they answered him, Art thou also a Galilean, *i.e.* a Disciple of this Man of *Galilee*? From whence they affirmed, That there never was a Prophet that rose out of *Galilee*. Thus the Assembly parted, without doing any thing to him; and every Man returned to his own House.

Book III

XX. *Jesus saveth a Woman taken in Adultery.*John 8.
1 — 11.Lev. 20.
10.

Jesus departing from *Jerusalem* from this Feast, went up into a Mountain, called the Mount of *Olives*, (which is distant from *Jerusalem*, about the space of a Sabbath-days Journey, which is something less than two Miles) and as soon as it was day, he returned again from thence to the Temple, where being sat down, he began to instruct the People that were gathered about him. Then the Scribes and Pharisees brought a Woman to him, who had been taken in Adultery, and setting her before him in the midst of the People, said unto him, *Master, This Woman was taken in Adultery. Now Moses in his Law commanded us to Stone Persons found Guilty of that Crime: But what sayest thou?* This Question they put to him, that they might have an occasion to accuse him, either of using too much Cruelty towards Sinners, if he had commanded the Law to be executed upon her, or of nulling the Law, if he should pardon her. But Jesus instead of Answering them, *stooped down, and Wrote with his Finger upon the Ground.* But they continuing to ask him, he raised up himself, and saith to them, *He that is without Sin among you, let him cast the first Stone.* Then *stooping down he Wrote upon the Ground*, as before. But they being amazed at this unexpected Answer, and convicted by their own Consciences, went away One by One. Jesus being left alone with the Woman, asked her, *Where are thine accusers? Hath no Man condemned thee?* she answered him, *No man, Lord.* He saith unto her, *Neither do I condemn thee: Go, and Sin no more.*

XXI. *Jesus*

XXI. *Jesus remains in the Temple Teaching.
The Jews go about to Stone him.*

The Jews hated Jesus every day more and more, but that did not deterr him from Preaching the Truth undauntedly to all. He tells them, *That he is the Light of the World, and if they follow him, they shall not walk in Darknes.* Hereupon the Pharisees replyed, that the Testimony, which he gave of himself, was not worthy of Credit. But he demonstrates, that they judged amiss, and the Testimony which he gave of himself, was not therefore less to be believed, because it was confirmed by the Testimony of his Father, who wrought so great Miracles by him. They then asked him, *Where his Father was?* He answered them, *That they knew not his Father,* because they would not acknowledge his Son. He added moreover and said, *I go my way, and ye shall seek me, and shall dy in your Sins, Whither I go, ye cannot come.* And because they thought he would kill himself, that they might not follow him, hereupon he tells them, *That he was not from below, as they are, but from above,* and that if they did not believe in him, *they should dye in their Sins.* They then asked him, *Who he was?* He answers, *That he was the Son of God?* but in such words, as they did not understand. He adds, *That when they have lifted him up on high (by which he means the Cross, to which he was to be fastned)* they should believe him, and know, that he had done nothing of himself, nor said any thing but what he hath heard of his Father.

These Truths, which blinded the Proud, enlightened several other Persons, who believed on him, to whom he said, *That if they would continue firm in the Observation of his Word, then they should*

Jo. 8.
12 --- 52.

Book III *should be his Disciples indeed. That they should know the Truth, and the Truth should make them free. The Jews reply'd that they never were Servants, but free, as being the Children of Abraham. He answers them, That every one that commits Sin, is the Servant of Sin, and that they could not be truly free, unless he made them free. That they were indeed Abrahams Children according to the flesh, but that in rejecting the Truth and seeking to Kill him, who had told them the Truth, they did not do like Abraham, but made themselves the Children of another Father, by following his Example and imitating him. They maintain'd, that in that sense they had no other Father but God; but Jesus tells them again, That if they were the Children of God, they would hear God's Word, and Love his only begotten Son, whom he hath sent. That Murther and Lying being the Works of the Devil, those People, who sought to destroy a Man, whom they could not prove Guilty of any Crime, and who had told them the Truth, had the Devil for their Father. They made no reply to this, but by railing at him, Calling him a Samaritan, that hath a Devil. Jesus answered them plainly, I have not a Devil, but honour my Father; adding, that there is another that will do him Justice, because he seeketh not his own Glory. Afterwards he saith, That he that keeps his Word shall never dye, which he means of Eternal Death. But the Jews, who understood it of the Death of the Body, took occasion to insult over him, asking him, Whether he was greater than Abraham, and the Prophets, that he could preserve them from Death, that keep his Commandments, which these great Men could not avoid, and therefore desire him to tell them, what manner of Man he would have them to take him for. He answers them again, That he honoured not himself, but derived all his Honour*

Honour from his Father, whom they worshipped as their God, but know him not. That as for *Abraham*, whom they were always bragging of, he had earnestly desired to see the Coming of him, whom they contemned, which he saw, and was filled with great Joy. They replied, *Thou art not yet Fifty Years Old, and hast thou seen Abraham?* He answered them, *Verily, verily I say unto you, before Abraham was, I am.* Upon this they took up Stones to cast at him, but he hid himself, and went out of the Temple escaping the Fury of his Enemies for that time, that he might expose himself to all their Malice and Rage, when his time appointed by his Father for him to suffer, was come.

Book III

XXII. *Jesus gives sight to a Man born Blind.*

Jesus, as he passed the Streets of *Jerusalem*, saw a Man sitting in the Streets, who was Blind from his Birth, and his Disciples asked him, whether it was his own, or his Parents Sin, that was the cause of his Blindness? He answered them, that he was not made Blind for any Sin, that either himself, or his Parents had committed, but that God might manifest the more the wonderful Works of his Power. He adds, that it is his Office to do these Works, in the time allowed him for it, and that so long, as he is in the World, *he is the Light of the World.* After this answer, *He spat on the Ground, and having made Clay with the spittle, he rubbed the eyes of the Blind Man with it, and sent him to wash them, to the Pool, called the Pool of Silom, where as soon as he had washed, he saw clearly.* His Neighbours, and all those that knew him when he was Blind, and sat in the Streets begging, could not believe what they saw, but doubted whether he was the same Man, or one like him. But he told them all, that it was he himself:

John 9.
1-41.

Book III self: And further related to them, *That a Man called Jesus had restored his sight.* They asked him, *where he was?* but he saying, *that he could not tell,* they carryed him to the Pharisees, who also themselves examined him, and he related to them, how the thing happened.

It was the Sabbath-day, on which Jesus healed this Blind Man, which was the cause, that some of the Pharisees said, *This Man is not of God, because he keepeth not the Sabbath.* But others could not believe that a Wicked Man could do so great Miracles, so that there was a great Division among them. Then they asked the Blind Man, what he thought himself? He answered, that he looked upon Jesus *as a Prophet.*

All these things much astonished the Jews, and they would not believe it, till they had called the Father and Mother of the Blind Man of whom they enquired, *Is this your Son, whom ye say was born Blind? how then doth he see clearly?* But they fearing the Jews, and knowing the Resolution, that they had made, to put every Man out of the Synagogue, who should acknowledge, *that Jesus was Christ,* answered freely, *We know that this is our Son, and that he was born Blind, but we are ignorant by what means he seeth, or who hath opened his Eyes: He is of Age, ask him, he shall answer for himself.* Wherefore they called the Blind Man the second time, and said unto him, *Give God the Glory; we know that this Man is a Sinner, and a Wicked Man.* He answered them, *I cannot tell whether he be a sinner; but this I know, that whereas I was Blind, I now see clearly.* They asked him again, *how he had received his sight?* And he answered them, *I have already told, and ye did not mind it, why would you hear it again? Are you desirous to be his Disciples?* Then were they enraged against him, and reproaching him, said unto him, *Thou art one*
of

of his Disciples, but we are Moses's Disciples. For we know that God spake to Moses, but as for this Man, we knew not whence he is. The Blind Man reply'd, That it was very strange, that they should not know, that a Man, who hath so Miraculously opened the Eyes of one Born Blind, a thing the like to which was never heard of since the World began, must needs be from God. At this they cast him out of their Assembly with disgrace, saying, *Thou wast altogether born in Sin, and dost thou undertake to teach us?* Book III

Jesus heard that they had thus expelled him, and meeting him he said unto him, *Dost thou believe on the Son of God?* He answered him, *Who is he, Lord, that I may believe on him?* Jesus saith unto him, *Thou hast seen him, and it is he that speaketh to thee:* He answered him, *Lord I believe, and immediately fell down at his Feet, and Worshipped him, as the Messias.*

Jesus adds, that he came into the World to exercise an amazing Judgment, that the Blind may see, and they that see, may become Blind, *i. e.* that they whose Pride hinders them from acknowledging their Spiritual Blindness may be blinded so as not to see the Truth: for some of the Pharisees having demanded of him, whether they also were blind? He answered them, *If ye were blind, ye should have no Sin, but because ye assert that ye see, therefore your Sin remaineth.* As if he had said according to the explication of St. Austin, If ye were sensible of your Blindness, ye would desire Cure, and he would pardon your Sins; but your Sins remain, because you are Wise and Holy in your own conceit, and so think you have no need of any Person to Illuminate and Sanctify you.

Book III

XXIII. *Jesus proves himself the Good Shepherd.*John 10.
1—21.

Jesus having thus subdued the Vanity of those Proud Men, who undertake to lead and guide others, being Blind and Ignorant themselves, he Propounds to them under the Parable of a Shepherd and his Sheep, three different Characters of three different Persons, who are engaged in the Government of Souls ; for he Teacheth them, that there are some, that instead of entring by the Door into the Sheep-fold, enter in some other way like Thieves, to Steal, and Kill, and Destroy. And he explains this similitude, which they did not understand, by telling them, *that he was the Door*, by which we must enter upon the Government of the Flock. There are others, which being entred by the Door, guide and rule the Flock as Mercenaries and Hirelings, who forsake the Flock, as soon as they see the Wolf coming, because they love themselves only, and not the Flock. There are also the Good Shepherds, who enter not of themselves into the Sheep-fold, *But the Porter opens to them, who know the Sheep, and are known of them, and who love them so, as to lay down their Lives for them, upon Occasions.* Jesus then applies all the qualities of this last, and proves himself to be the Good Shepherd, by way of Excellence, since he came to lay down his Life for the Sheep, and that willingly and freely, in Obedience to his Fathers Commandment : For no Man can take it away from him, and when he hath layd it down, he can take it up again, and none can hinder him. Then he declares, that the *Jews* were not the only Sheep, for whom he would dye ; that he had other Sheep, *viz. the Gentiles*, whom he would bring into his Fold, and out of both would make up one Flock, consisting of such as hear his Voice,

Voice, of which he himself would be the Shepherd alone. This Discourse raised a new difference among his Auditors, some said, that he was possessed with a Devil, and mad; others answered, Men possessed can't speak such excellent things as he doth, much less open the Eyes of the Blind. Book III

XXIV. *Jesus chooseth seventy two Disciples.*

Some time after Jesus chose him also Seventy two Disciples, and sent them two by two into all places, whither he intended to go. He gave them the same instructions, which his Apostles had had before, and the same power over Devils. They met with good success in their Ministry, and returned very Joyful, saying, *Lord, The Devils themselves are subject to us in thy Name*: But he teaches them not so much to rejoyce that the Devils are subject to them, as that their Names are written in Heaven, in the Book of Life, as Heirs of Salvation. Luke 10.
1,—24.

In the same moment Jesus was transported with a sudden and extraordinary motion of the Spirit, and addressing himself to God, gave him thanks, that he had revealed the great Mysteries of Heaven to Babes, *i. e.* to the simple and mean, but concealed them from the Wise Men of the World. He adds, That his Father had delivered all things unto him, and no Man can know God, but the only Son of God, and he, to whom the Son will reveal him. Then turning to his Disciples, he tells them, That they were happy in seeing and beholding those things, which so many Kings, and Prophets, have neither heard nor seen, altho' they desired it greatly. Lastly, finding himself full of Love towards Men, he cryed out, *Come unto me all ye that labour, and are heavy Laden, and I will comfort you. Take my Yoke upon you, and learn of me, for I am meek and humble in Heart, and ye shall* Matt. 11.
25,—30.

Book III *shall find rest to your Souls; for my Yoke is easie, and pleasant, and my Burden is Light.*

XXV. *Jesus teaches a Lawyer to love his Neighbour.*

Luke 10. 25, --37. Then a Doctor of the Law stood up, and said unto him, tempting him, *Master, what shall I do to inherit Eternal Life?* Jesus having also put this Question to him, *What is commanded in the Law? how readest thou?* He answered, *Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul, with all thy strength, and with all thy Mind; and thy Neighbour as thy self.* Then Jesus reply'd, *Thou hast well answered: This do, and thou shalt Live.*

This Scribe being desirous to appear Holy, and an exact observer of the Law, demanded further of him, *Whom he ought to account his Neighbour?* Jesus answered him by a Parable, of a certain Jew, who was robbed, and so much wounded by Thieves in his Journey, that he was left almost Dead. A Priest and Levite passed one after another this way, just by him, but would give him no help, but Samaritan, i. e. a Stranger in respect of the Jews, saw him, as he passed by him, and had compassion on him: And came unto him, and poured Oyl and Wine into his Wounds, and binding them up, set the Wounded Man upon his Horse, and carryed him to an Inn, where he committed him to the care of the Host, and left him Money to provide necessaries for him: Jesus desirous that the Lawyer should make Application himself, asked him, *Which of these three Passengers was Neighbour to him, that fell among the Thieves?* He answered, *He that shewed mercy on him.* Jesus approving his answer, said unto him, *Go, and do thou likewise.*

XXVI. *Jesus*

XXVI. *Jesus Lodges at Martha's House, and Teaches his Disciples to Pray.*

Jesus then goes on his Journey with his Disciples, and entered into a certain Village, where a Woman named *Martha* entertained him joyfully in her House. She had a Sister Named *Mary*, and a Brother called *Lazarus*, of whom we shall have occasion to speak in the following part of this History. While she was busy in preparing all she could for her Divine Guest, her Sister sat at Jesus's Feet, and heard his Word. *Martha* complained to him, that her Sister *Mary* suffered her to take all the trouble upon her, and prayed him to command her to help her: Jesus answered her, *Martha, Martha*, You cumber your self, and trouble your self with many Worldly cares, whereas there is but one thing necessary, *viz.* to hear and receive my Word, which since *Mary* had chosen to do, she shall enjoy the Eternal advantage and happiness of it.

Luke 10.
38, - 42.

By which words, Jesus doth not condemn the Hospitality of *Martha*, but only teaches her to do it with less care and trouble, and not to prefer an Action, which tho' very pious in it self, is of no use, but in this Life, where we have wants and miseries, to relieve and succour, before an Action, whose benefit is eternal, which *Mary* was about, who by hearing the Word of Jesus Christ, begins to feed upon the contemplation of that God, who is the nourishment of the Blessed Saints and Angels in Heaven.

But Jesus doth not content himself to teach us to hearken to the Word of God, by the example of *Mary*, but also he directs us how to speak to God in Prayer; for upon a certain day, one of his Disciples seeing him at prayer, after he had finished,

Luke 11.
1, - 13.

Book III said unto him, *Lord, teach us to pray, as John also taught his Disciples.* Whereupon he taught them that excellent Prayer, which we have set down in the Abridgment of his Sermon on the Mount, and gave them those good rules for Prayer there mentioned.

XXVII. *He reproves the Pharisees and Scribes for their Sins.*

Luke 11.
27, - 54.
Matth. 23.
4, - 39.
Mark 12.
38, - 40.

Jesus on a certain day was invited by a Pharisee to Dinner, and as soon as he was entred into his House, set him down to Meat, without washing his Hands first, according to the Custom of the Pharisees. His Host was much offended at his Carriage, and murmured in himself at it, till Jesus said unto him, *You Pharisees are very careful, to keep the out-side of your Cups and Platters clean, but your inward parts, i. e. your heart is full of Rapine, Wickedness and Uncleaness;* and at the same time he teaches them an excellent remedy to purify themselves from all their filth; *Give Alms, and all things shall be clean unto you.*

He objects many other Crimes to these proud Men, who affected to be Honoured and Esteemed of all Men, as the greatest Saints. He discovers their Hypocrisy, and severely censures their irregular conversation; for he pronounces a *Wo* against them, because they were very fearful of omitting small duties, but were not afraid to commit great Sins, like those Men, *who strain at a Gnat, and swallow a Camel;* Because they were very exact in giving the Tenth of their Garden-herbs, but neglected the more important Duties of the Law, Justice, Mercy, Faith, and the Love of God; Because they love to have the uppermost places in all Assemblies, and be saluted in the Markers; Because under the pretence of their

long

long Prayers, they devoured, and ruined Widows, into whose Houses they insinuated themselves by that means ; Because they would Travel into all places to convert Infidels to the Jews Religion, and afterward make them more worthy of Hell, than themselves, either by their wicked example, teaching them to prophane the True Religion, which they had brought them over to, or else so scandalizing them by their sinful Lives, that they chose to return to that Pagan Worship they had forsaken ; Because they undertake to Guide, and Instruct others, but are themselves so Ignorant and Blind, as to teach Men, that they are obliged to keep their words, when they swear by the Gift bestowed upon the Temple, or offered on the Altar, but are not obliged, when they swear by the Temple, or Altar themselves. He compares them therefore to those Sepulchres, which have fine white out-sides, but are within full of Dead-mens Bones, and Rottenness.

The Lawyers thought that all these Reproofs equally concerned them ; wherefore one of them taking upon him to speak to Jesus, said to him, *Master, in thus speaking, thou disgracest Us also.* But he spared them no more than the former, but pronounced also a *Wo* against them, because they impose a Yoke upon others, which they will not touch with the Tip of their Fingers, and that they will neither enter into Heaven themselves, nor suffer those that would. He tells them also by way of reproach, that those very Magnificent Ornaments, with which they adorned the Sepulchres of the Prophets, as a Demonstration of their Abhorrence of the Fact of those Men, who were their Murderers, were contrary to their design evident Marks of their Approbation of their Crime, since by Persecuting those, who Preached the Truth to them, they imitated their Malice so exactly,

Book III that they shewed themselves the Children of those, who slew the Prophets.

He concludes after this manner, saying to them, *Fill ye up then the Measure of your Fathers Sin, that you may have a share in their punishment.* And after adds this terrible Threatning, *Behold, I will send you Prophets, Wise-men, and Scribes, and some of them shall ye Kill, and Crucify, and others of them shall ye Scourge in your Synagogues, and Persecute them in your Cities, that all the Innocent Blood, which hath been shed by your Fathers may fall upon you: for I say unto you, that God shall call this Nation to an account, and will pour out all this Wrath upon the Men of this Generation.* As he was thus speaking to them the Scribes and Pharisees began to urge him vehemently, and to ensnare him by the various Objections, and Questions they put to him, but they could get nothing from him, for which they could, as they designed, fix an Accusation upon him.

XXVIII. *Jesus gives several Instructions to his Disciples.*

Luke 12. In the mean time, an Innumerable Multitude of
 1. 53. People being gathered about him, so that they trod one upon another, Jesus admonished his Disciples, to beware of the Leaven of the Pharisees, which is Hypocrisy, and not to fear the Persecutions of Men, but to fear God alone, and to repose a stedfast confidence in him. Then did a certain Man of the Company say unto him, *Master, speak to my Brother, to divide the Inheritance fallen to Us peaceably with me.* But Jesus desirous to teach Us that 'tis every Mans Duty to keep within his own Calling, answered him, *my Friend, who made me a Judge, or a Divider among you?* Then he subjoyns, *Take heed and beware of Covetousness, and to insinuate*

nuate this the more into the Hearts of his Hearers, he propounded to them this Parable; *A certain rich Man, being troubled for a place, where to lay up the extraordinary plenty, which his Land had produced, resolved to pull down his Barns, and Build bigger, and when he had thus secured, and layd up his Goods, he said within himself, that having a sufficient Provision for many Years, he had nothing to do, but take his ease, and be merry. But God said to this Man, O thou Fool, This Night shall thy Soul be required of thee, and for whom then hast thou boarded up these things? Such is the condition, saith he, of him, that layeth up Treasure for himself, and is not Rich towards God.*

For this reason it is, that he teaches his Disciples not to be solicitous, or careful for the things of this Life; but to seek the Kingdom of God, and the Righteousness thereof, and God will give all other things to them; That they should be so far from heaping up Riches, that they ought to sell all that they have, and give it to the Poor, that they may have a Treasure in Heaven; That they are indeed but a small number, but notwithstanding that, they should not be afraid, since it is their Fathers good will to give them the Kingdom. He tells them further, that they should always be in a readiness to appear before God, who will come at an Hour, when they least expect him, as Servants, who watch all Night, waiting for the return of their Master from the Wedding. That being made Stewards of Gods House, to distribute to his People the Food of his Word, they should discharge their Dury faithfully, not doing as the Foolish Steward, who seeing his Lord to delay his coming, consumed the Goods he had been Trusted withal, in Debaucheries, made use of his Authority to abuse his fellow Servants, and deserv'd for his irregular Management

Book III to be cast with Hypocrites and Unbelievers, into that place of Torment, where there is nothing but wailing and gnashing of Teeth. That since the Son of Man will come in a Day and Hour, which they know not of, to require an Account of their Management, they should always watch, as a Master of an House would do, if he knew what Night the Thief would come to Rob, and Plunder his House. That knowing the Will of their Master, they are so much the more to blame, if they do not obey it; and the more they are trusted withall, the greater their account will be. And we see that elsewhere he gives them this important Instruction; That after that they had done all, that they are commanded, they should be so far from being proud of it, that they ought to look upon themselves, as unprofitable Servants, and acknowledge, that they have done no more, than what they are obliged to do.

Luke 17.
10.

He advises them to be very careful in discharging their Ministry faithfully, because in so doing, they shall be dealt well withall by all the World; whereas on the contrary, he came to bring division upon Earth, so that the Persons of the same Family shall be at enmity with one another, some desiring to follow Jesus Christ, others Persecuting those that adhere to him. Lastly, he tells them that he came to kindle a Fire upon Earth, and that he had a Baptism to be Baptized with. This Baptism is no other according to the Fathers, than his Death, and many understand by the Fire he came to kindle in the World, that Love, which the Holy Spirit would infuse into Mens Souls, to inflame them devoutly with the Love of God.

XXIX. *Jesus shews the necessity of Repentance.*

At the same time came certain Persons to tell Luke 13.
1 — 10.
 Jesus, that *Pilate* the Governour of *Judea* had slain certain *Galileans*, as they were sacrificing, so that their Blood was mingled with their Sacrifices. Whereupon Jesus asks them, whether they thought that these *Galileans* were sinners above all the *Galileans*, because God had left them to suffer such cruel usage from Men? He tells, that it was not reasonable to think so, but that the conclusion, that they ought to make from that accident, is this, That unless they repented they should all come to as sad and untimely ends as those miserable Men.

The same application he tells them, they ought to make of the Death of those Eighteen, upon whom the Tower of *Siloam* fell, and crushed them to Death. And that he might engage them to make a good use of the time that God gives them, to compleat their Repentance in, for their Crimes; He compares them to a barren Fig-tree, which the owner of the Vineyard would have had cut down, but deferred it, because the Gardiner desired to try by dunging, and digging of it to make it Fruitful, and if it still remained barren, then to cut it down.

XXX. *Jesus cureth a Woman bowed together.*

Jesus using always to Teach in the Synagogues Luke 13.
11 — 17.
 on the Sabbath days, there came thither a Woman possessed with a Devil, who had been afflicted so Eighteen Years, and so much bowed together, that she could not look up. He called her, and laying his Hand upon her, said unto her, *Woman, thou art freed from thy infirmity*, and at the same instant

Book III *stant she was restored, and glorified God for her Cure. The Ruler of the Synagogue being angry that Jesus had done this Miracle on the Sabbath Day, said unto the People, That there are Six Days in every Week, allowed by God for labour, in them let them come and be healed, and not on the Sabbath Day, which is a Day of Rest. But Jesus answering him, demanded of these Hypocrites, Whether it were not as lawful to deliver from the Bonds of the Devil, on the Sabbath Day, a Daughter of Abraham, whom he had kept a Captive Eighteen Years, as it was for them to unloose his Ox or his Ass upon the same Day, and lead them from their Stable to Watering? This silenced his Adversaries, while the People were astonished at his Actions, which were so wonderful, and made him so glorious.*

XXXI. *The Jews go about again to Stone him.*

John 10.
22 - 42.

A little after this happened the Feast of the Dedication of the Temple, which was kept in Winter, Two Months after the Feast of Tabernacles, and by consequent towards the Beginning of December: Jesus came to Jerusalem at this Feast, and walked in a Porch of the Temple, called Solomon's Porch, till the Jews came about him, and said unto him, How long wilt thou hold our Soul in Suspence by thy obscure Expressions concerning thy self? *If thou art the Christ, tell us plainly.* He answered them, *I have already told you, and ye believe not; the Works which I do in my Father's Name, they bear Witness of me; but ye believe not, because ye are not of my Sheep:* And to shew them how great losers they are, by not being of his Sheep, he adds, *That his Sheep hear his Voice and follow him; that he will give them Eternal Life, and they shall never perish, because no Man can pull them*

them out of his Father's Hands nor his, because he and his Father are one. Book III

Upon this, the Jews went about again to stone him ; but Jesus asked them, For which of those many good Works, which they had seen him do, would they use him so cruelly ? They answered him, That they did it not for a good Work, but because he being a Man, made himself a God. He then proves to them, by their own Scriptures, That Men are sometimes called Gods ; so that he was not guilty of Blasphemy in giving himself that Name, who was the only Son of God, sent by his Father, which he proved by so great a Number of Miracles, as God had enabled him to do among them.

All this did not appease their Fury and Rage against him ; but they sought how they might take him, but he escaped out of their Hands, because his Hour was not yet come ; and having passed over *Jordan*, he went along the Bank of the River, to *Bethabara*, the Place where *John* at first baptized, and there he abode : Hither he was followed by a great number of People, whom he taught, according to his Custom, healing, at the same time, all the Sick that were brought unto him. Many believed on him, and said, *John did no Miracles, but all things that John spake of this Man, we have found to be true.*

XXXII. *Jesus advises Men to enter in at the strait Gate, and foretels the Destruction of Jerusalem.*

Jesus, having remained some Time in that Place, went on his Way to *Jerusalem*, and all-a-long his Journey gave Instructions to the People where he passed. Among others that came to him, there was one that offered this Question, *Lord, are there few that shall be saved ?* Jesus, from hence, takes occasion

Luke 13.
22—35.

Book III occasion to advise his Hearers, *To strive to enter in at the strait Gate ; for many, I say unto you, shall seek the way to enter in, and shall not be able.* And to shew that it will be in vain for them to desire to enter into Heaven through the strait Gate, who have walked all their Lives in the Broad Way, He adds, That when the Door shall be shut, it will be in vain to say, *Lord, open to us,* for the Master of the Family will say, *I know you not ;* but if they shall answer, *We have eat and drank with thee, and thou hast taught in our Streets,* he will answer them, *I know not who you are, depart from me ye Workers of Iniquity :* Then shall the Jews weep and lament, to see so many Heathens come from all Parts of the World, to be possessed of the Glories of Heaven, and themselves, who are the Heirs of the Kingdom, to be cast out, and so to be the last, who were once the first.

The same Day came some of the Pharisees unto him, and said, *Depart from this Place, for Herod hath a Grudge against thee, and threatens to kill thee, if thou stayest long in his Jurisdiction :* Jesus, knowing the Time of his Death, and that he should not dye till he pleased, sends them to that Fox (for so he calls *Herod*, to shew, that tho' he was a very cunning Prince, yet all his Arts and Devices could not do him any harm) and bids them tell him, That he had some Time yet remaining, to cast out Devils and heal Diseases, and then he should consummate his Sacrifice, by suffering Death at *Jerusalem*, which was the place appointed, as it were, for the Slaughter of the Prophets.

Math. 23.
37—39.

Whereupon he upbraids that unhappy City, *O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children together, as an*
Hen

Hen gathers her Chickens under her Wings, and ye would not ? wherefore he threatens her with Destruction, and assures her, That they shall not see him more till her Inhabitants shall say, Blessed is he that cometh in the Name of the Lord. Book III

XXXIII. *Jesus heals a Man sick of a Dropsy, and beats down the Pride of the Pharisees.*

Jesus then entred, on the Sabbath Day, into the House of one of the chief Pharisees, to dine with him : While he was here, there came a Man sick of the Dropsy, and stood before him ; and he asked the Scribes and Pharisees, Whether it were lawful to heal a Man on the Sabbath Day ? But they not giving him an Answer, he took the Man by the Hand and healed him ; and having sent him away, made the same Apology for himself as he had done upon the like occasion ; Who is there of you, who, if his Ox or his Ass fall into a Pit, will not immediately pull them out on the Sabbath Day ? and they could answer him no more to this Question than the former. After this, Jesus taking notice how they, who were invited to this Feast, chose the chief Places, he endeavouring to beat down their proud Humor, said unto them ; When any Man is invited to a Wedding, he ought not to sit down in the uppermost Place, lest he be forced, with Disgrace, to come lower, to make room for some more honourable Person : But, on the contrary, if he sits down in the lowest Place, he that invited him will make him go higher, which will gain him more honour among all the Guests ; *for whosoever exalts himself shall be abased, but he that humbleth himself shall be exalted.* Luke 14. 1—14.

Book III To this Advice, which he gave the Guests, he adds another to the Persons inviting them, and teaches them, Not to invite to their Tables the Rich, who will return their Treats again, but the Poor and the Lame, for God shall recompence them himself at the Resurrection of the Just, because they have done it without any Design of Interest, but merely being mov'd with Charity.

XXXIV. *He teaches the Guests, That he came to invite them into his Kingdom.*

Luke 14.
15-24.

One of the Guests, who sat at Table with him, hearing his last Words, said unto him, *Blessed is he that eateth Bread in the Kingdom of God.* Then Jesus shews them, by a Parable, That he came to invite Men to this great Feast of Heaven; and, that notwithstanding the great Happiness there was in being at that Feast, they that were invited would not come, because they loved the temporal and perishing Riches of this World before the heavenly Riches, which remain for ever. This Parable is of a Man, who having invited many to a great Supper, sent his Servants to call them to it, when all was ready: But they all made Excuses, One, because he was to go see a Farm, which he had lately purchased; Another, because he was to prove some Oxen, which he had bought; a Third, because he was newly married, and others for other Preferences: So that the Servant having related these Things, to his Lord, he swore, That none of those which were bidden, shall taste of his Supper; wherefore he invited, in their stead, the Poor and the Infirm, which they met in the Streets and Lanes of the City: When all these were come in, there was still Room for more; wherefore the King sent his Servant into the Highways and Hedges, ordering him to compel all that

that he met with to come in and fill his House: Book III
 So the Gentiles came to be called and invited to Heaven instead of the Jews; some of which Gentiles God did, as it were, force to come in, such are those Persons who would never think of their Salvation, if God did not oblige them to it; not by sanctifying them against their Will, but by taking from them all their worldly Enjoyments which they loved most, putting them under an happy Necessity of flying to him, and thinking of nothing but Heaven.

XXXV. *Jesus teaches what we must do to be saved.*

Jesus went on still in visiting the Places on this Side Jordan, in respect of Judea, where he had formerly preached, and was always accompanied with a great multitude of People: One Day, as he went along, he turned himself to those that followed him, and said unto them, *Whosoever cometh after me, and hateth not his Father and his Mother, his Wife and Children, and Brethren, yea, and his own Life also, cannot be my Disciple; nor whosoever doth not take up his Cross and follow me.* He likewise builds the Salvation of Man upon a general Abjuration of all Things; for having demonstrated, that he is deservedly accounted a Fool, who begins to build before he hath computed whether he hath enough to finish it; And that no wise or politick Prince will hazard a Battle with another Prince that comes against him with a strong Army, unless he be assured that he hath sufficient Force to oppose and conquer him: He then adds, *So likewise, whosoever he be of you that forsaketh not all he hath, cannot be my Disciple:* As if he had said, It is in vain for Men to engage themselves in God's and my Service, if they have not so far disengaged their Love from all earthly things,

Luke 14.
25—33.

Book III things, as that they are ready and willing to part with every thing that may stand in their Way, and hinder their main and greatest Interest, their Salvation.

XXXVI. *Jesus receives Sinners to Repentance.*

Luke 15.
1—3..

Among the great number of People, which did ordinarily follow Jesus, there were many Publicans, and others of a Wicked Life, who loved to hear his Sermons: The Scribes and Pharisees were much offended at his condescending Goodness, in admitting these sort of Men to come unto him, and they murmured against him for keeping Company so freely with them, and eating commonly with them: Now, that he might convince them that their Complaints were unreasonable and causeless, he asked them, Whether if a Man who hath an Hundred Sheep, and one of them go astray, he will not leave the Ninety and Nine, and follow this Hundreth; and if he finds it, he brings it Home upon his Shoulders, rejoycing, and invites his Friends to rejoyce with him. In like manner, if a Woman, who hath Ten Pieces of Silver, lose one of them, doth she not sweep all the House to find it, and having found it, rejoyces with her Neighbours? He then tells them, That as the Sheep and Piece of Silver, being found again, cause greater Joy than all the rest, that were not lost, so there is great Joy in Heaven at the Conversion of a Sinner.

This Truth he further explains by another Parable, saying, There was a Man who had Two Sons, and the Younger of them having received that Portion of his Goods which came to his share, went into a far Country, to spend it in Lewdness and Debauchery: After he had consumed and devoured all, he was forced to keep Swine to

get

get a Livelihood ; and, in this condition, reflecting upon his Misery, he resolved to return again to his Father, and humbly acknowledging his Fault, beg his Favour to entertain him again, as a Domestick Servant. As soon as his Father saw him, he was affected with Joy and Compassion together, and running to him, fell on his Neck and kissed him, while the Son, not at all elevated with his Kindness, under the Sense of so much Unworthiness, said unto him ; *Father, I have sinned against Heaven and before thee, and am not worthy to be called thy Son*: This humble Confession wrought an entire Reconciliation to his Father, who, having stripped him of his Rags, and put on him a good Habit, made a magnificent Feast in his House, to rejoyce for his Return. This Action much displeased the Elder Brother, who returning out of the Field, would not go into the House, because his Father had done more for his Lewd Brother than he had ever done for him, though he had always been very faithful in his Duty towards him. This being objected to his Father, he said, *My Son, Thou art always with me, and all that I have is thine*, but it was necessary for me to Feast and Rejoyce, *because this thy Brother was dead and is alive again, was lost and is found*. The Application of this Parable is very easy ; by the Discontent of the Elder Son we are to understand the unjust Murmurs of the Pharisees, who were very angry with Jesus for entertaining Sinners, though the main End of his coming into the World was to save Sinners.

XXXVII. *Jesus commends Alms-giving, and sharply reproveth the Covetousness of the Pharisees.*

Jesus Christ propounds another Parable to his Disciples, and makes a Discourse, wherein he takes
 K occasion

Luke 16.

1 — 31.

Book III occasion to reprove the Covetousness of the Pharisees, as he had done their Envy and Pride before, saying to his Disciples ; There was a certain Rich Man, who had resolved to call his Steward to an account, and to put him out of his Place, because he had received an Accusation against him, that he had embezzled his Goods : The Steward seeing himself in danger of being reduced to Beggary, or such Labour as he could not undergo, contrived this Way to make up his Loss ; he called all his Lord's Debtors, one after another, to him, and discharged them of a Part of their Debts, permitting him that owed an Hundred Barrels of Oyl to set down but Fifty in his Bill, and him that owed an Hundred Measures to make it but Fourscore, and proportionably the rest. Jesus Christ teaches his Disciples, not to imitate the Injustice, but Craft of this Steward, employing their earthly Riches to make them Friends in the Person of the Poor, and by that means to be received into everlasting Habitations in Heaven ; and so the Children of Light may not be less prudent in things that respect their Salvation than the Children of this World are in the management of their Temporal Affairs.

Then he teaches them to be faithful in small things, that they may be entrusted with great, and not to be slaves to Money and Riches, which he calls *the Mammon of Unrighteousness*, and another Man's Goods, either because there is nothing but Wickedness, which can make them to be looked upon as substantial good Things, able to make the Possessors of them happy, or because nothing but Injustice makes Men to look upon them, as their own ; for in the Sense of Scripture we are but Stewards under God, and not Masters of them.

The covetous Pharisees heard these Truths with contempt, and derided the Speaker of them; but Jesus knew how to check their Scoffs, by discovering the Hypocrisy of their outward Vertues, for he told them, That notwithstanding all their Caution to appear Righteous, God knew their Hearts, to whom such Things, as are admired and commended by Men, are hateful and abominable.

He then teaches them, what shall be the End and Punishment of that Covetousness, which makes them Deaf to his Reproof, and so obdurate against the Poor, by an Example of a certain Rich Man, who was cloathed in Purple and fine Linen, and fared sumptuously every Day, without being touched with the least Compassion for those who were wholly destitute of Food; for there was a Beggar, named *Lazarus*, a Man so infirm and diseased that he was covered all over with Sores; this Man was laid at the Rich Man's Gate, and desired only to be fed with the Scraps that came from his Table, but could not obtain that Piece of Charity from this hard-hearted Miser, whose Dogs were more merciful than he, for they came and licked his Sores, and so by their healing Tongues did what they could to cure his Disease: At length they both dyed, but their End was as different as their Lives had been, for the Poor Man was carried, by the Angels, into *Abraham's Bosom*, *i. e.* into a Place of Happiness, appointed for the Souls of the Saints; the Rich Man also dyed, and was buried in his Body, but his Soul was carried into Hell. From hence he beholding the Happiness of the Beggar, whom he had contemned, cryed out, *Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue, for I suffer inexpressible Torments in this Flame.* But the Holy Pa-

Book III triarch told him, that it was impossible, by reason of the vast distance between them to grant his Request, so it was just that he, who had endured so much Grief and Sorrow in his Life-time, should receive Comfort and Happiness after his Death; but as for himself, who had surfeited with the Delights and Pleasures of this Life, that he should suffer Thirst and Torments in another World. The Rich Man perceiving that there was no Mercy to be hoped for, for himself, thought of his Five Brethren, which yet lived in the same Luxury and Riot, and prayed *Abraham* to send them Word by *Lazarus* of the miserable Condition he was in, that by his Example they might grow wiser and repent. But he answered them, That they have *Moses* and the Prophets, and if they neglected to hear them, they would not give Credit to a Dead Man, though raised on purpose to warn them of their Duty.

XXXVIII. *Jesus Christ shews the inseparable Conjunction of Married Persons, and highly commends Virginity.*

Matth. 19. These Truths silenced, but could not convert the Pharisees, they still hated him, and sought all occasions to ensnare him in his Talk; and for this Reason they put this Question to him, *Is it lawful for a Man to put away his Wife for every Cause, as he pleaseth?* Jesus answered them by propounding first another Question, What did *Moses* in the Law command? They replied, That *Moses*, in the Law, allowed them to put away their Wives, giving them a Writing to testify their Divorcement. But Jesus refers them to the first Institution of Marriage, by God himself, saying, That Man and Woman are so straitly united, that they ought to be looked upon as one Flesh only: And then goes

3—12

Mar. 10.

2—12.

Luke 16.

18.

goes on and says, *What God hath thus joyned together let no Man put asunder.* They still insist upon the Permission which *Moses* had given them; but he answered them, That *Moses* allowed it only for the hardness of their Hearts, for from the Beginning it was not so; and that whosoever puts away his Wife, unless in the Case of Adultery, and marries another, hath committed Adultery, and whosoever marrieth the Woman, so divorced, is also guilty of Adultery. His Disciples, when they came into the House, consulted him about the same Thing, and he gave them the same Answer, from whence they made this Conclusion; That it is not good to marry. Whereupon he says to them, True it is, that Virginity is the best Estate for Men, but it is above the Reach of Man, unless it be of some few, whom either Nature hath befriended, or human Force hath rendred incapable of Marriage, or their ardent Desire of Heaven hath obliged to live in voluntary and entire Chastity: And since all Men are not capable of so great a Vertue, he concludes with these Words, *He that is able to receive it, let him receive it, i. e.* He that hath this Gift of Chastity, bestowed on him, let him live in it.

XXXIX. *Jesus speaks of his Kingdom, and of his Coming, and teaches them, That they must pray always.*

Another Time the Pharisees, who waited for the coming of the Messiah, and who had drawn up a Romanick Scheme to themselves, That the Messiah should reign in their Country, with great Pomp and Majesty, and should raise himself above all the Kings of the World, demanded of him, *When the Kingdom of God should come?* He answered them, That it should not appear with out-

Luke 17.

20 -- 37.

Book III ward Splendor and Pomp, nor be confined to any particular Place, but that it was already come, and was within them, *i. e.* that his Kingdom was Spiritual, and was to be set up in their Hearts by Justice and Charity.

From hence he takes occasion to tell his Disciples, That the Time will come when they shall desire to enjoy his Presence but one Day, but shall not see him more: That he shall come hereafter as a Flash of Lightning, *i. e.* suddenly and gloriously, but he must first suffer many things, and be rejected of the Jews: And that as it was in the Days of Noah, Men eat, and drank, and married, not thinking upon the Flood, which came suddenly upon them, and destroyed them; and as the Fire from Heaven fell unexpectedly upon the Inhabitants of Sodom, so shall it be at the coming of the Son of Man: All our Thoughts must then be employed in contriving to save our selves, without looking behind us, either to pity or save others, remembring Lot's Wife, who looking back, contrary to the Command of the Angel, was changed into a Pillar of Salt,

Luke 18.

1 — 8.

He teaches them also, at the same Time, That we must not be weary of Prayer; and to shew of how great Advantage it is to pray always, and with Perseverance, he delivers this Parable of a certain Widow, who having a wicked Man for her Judge, who would not do her Justice, constrained him by her Importunities to vindicate her Wrongs. By which Example he demonstrates to us, That God, who is Just, will certainly revenge his Elect, which cry unto him Day and Night, and will deliver them soon out of the Oppression they suffer. But since such a Faith as is necessary to support us continually in so excellent a Duty, is very rare and unusual, he adds, in a kind of an Astonishment; *Nevertheless,*

less, when the Son of Man cometh, shall he find Faith upon Earth? There will will be few that will hold out to the End. Book III

XL. *He teaches Men to be humble.*

Jesus, that he might shew Humility in Prayer to be as necessary as Perseverance, and so instruct his more attentive Disciples, as well as beat down the Pride of the Pharisees, who thought themselves Righteous, and being full of vain Confidence, in their own false Sanctity, contemned all others, propounds to them this Parable, Two Men went up to the Temple to pray, the One a Pharisee, and the Other a Publican, the former stood, and prayed after this manner; *God, I thank thee, that I am not as other Men are, Thieves, Unjust, Adulterers, or even as this Publican; I fast twice in the Week, and give Tythes of all that I possess.* But the Publican, on the other side, standing afar off, durst not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, *My God, be merciful to me, who am a Sinner:* Whereupon Jesus adds, *I declare unto you, That this Man returned Home justified rather than the other; for he that exalteth himself shall be abased, but who so humbleth himself shall be exalted.* Luke 18. 9 — 14.

XLI. *Jesus blesteth certain Infants.*

Then some of the Jews brought their Children to Jesus, that he might lay his Hands upon them, and pray for them. His Disciples rebuking those that brought them unto him, spake roughly to them, but Jesus being displeased at this Action, reproveth them, and bid them to suffer little Children to come unto him, because the Kingdom of

Book III *Heaven is made up of such, and if we will gain an entrance into it, we must become little Children, i.e. humble, so commending a spiritual Infancy, which consists in an Holy Simplicity, and sincere Humility. After this he takes these little Children up in his Arms, and having Blessed them, by laying his Hands upon them, He departed from thence to go some whither else.*

XLII. *He tells them how hard it is for a Rich Man to be saved.*

Matth. 19. As Jesus was in his Journey, a Young Noble-Man,
 19 — 30. who was very Rich, ran unto him, and kneeling
 Mark 10. down to him, said, *Good Master, What good thing must*
 17 — 30. *I do, that I may inherit Eternal Life?* Jesus an-
 Luke 18. swered him, *Why callest thou me good? There is*
 18 — 30. *none but God, who is good, i.e. who is good*
 of himself, being perfect, and essential Goodness,
 the Original of all Goodness; for all the Goodness
 in the Creatures in only an Efflux, and participa-
 tion of the infinite Goodness of God. This Young
 Man commended an Humane and Finite Good-
 ness in Jesus only, and it seems, that the Son of
 God refusing the Title of *Good Master*, and an-
 swering, that there was none Good but God only,
 would Teach him to acknowledge a Divine and
 Sovereign Goodness in Himself. Afterward he
 says in Answer to his Question, *That if he will ob-*
tain Eternal Life, he must keep the Commandments.
 And because this Young Man asked him, *which of*
these Commandments he ought to keep, he said unto
 him, *Thou knowest the Commandments of the*
Law, Do not kill, Do not commit Adultery, Do not
Steal, Do not bear false Witness, Defraud not, Ho-
nour thy Father and thy Mother, And Love thy
Neighbour as thy Self. The Young Man answered,
All these things have I observed from my Youth,
What

What yet have I to do ? Then Jesus beholding him, loved him, but this Love which he had for the Young Man, did not hinder him from Teaching him a Truth, which he could not entertain, for he said unto him, *One thing lackest thou yet, If thou wilt be perfect, Go and sell all that thou hast, and give it to the Poor, and thou shalt have Treasure in Heaven, and then come, and follow me.* But this Lord, who had a great Estate, not being able to accept of his Advice, and forsake all, went away sad. Then Jesus, who saw him troubled, looking round about him, said unto his Disciples, *Verily, I say unto you, It is very hard for a Rich Man to enter into the Kingdom of Heaven.* And because they were much amazed at these Words, he repeated the same Truth again to them in these Words, *Little Children, How hard is it for them that trust in their Riches, to enter into the Kingdom of God? It is easier for a Camel to go through the Eye of a Needle.* This last assertion encreased the astonishment of the Apostles, who said one to another, *Who then can be saved?* But Jesus removed their admiration by telling them, *that that which is impossible with Men, is possible with God*, who can change the Heart, and make Rich Men to leave all to follow Christ, and gain Heaven.

Then said Peter unto him, *As for us thou seest, That we have left all, and followed thee, What reward shall we receive?* Jesus answered him, *That at the Resurrection, when the Son of Man shall sit upon the Throne of his Glory, they shall sit by him on Thrones judging all the People of Israel.* And he further tells them, that not only they, *But whosoever shall forsake his House, or Kindred, or Lands, for His, and the Gospels sake, shall receive in this World an hundredfold, Houses, and Kindred, and Lands with Persecution, and in the World to come Life Eternal.* By which he means, that God, who

Book III who will reward his Elect in another World, will give them in this such comforts, as are necessary to support them in their afflictions, and will find them such Friends, as shall by their Christian Charity, be as serviceable to them, as their nearest Kindred, and shall supply the want of all they have forsaken, or lost for his sake to them.

XLIII. *Jesus explains, how they that are first, shall be last in the Kingdom of God.*

Mrth. 19. The Apostles might well be surprized at the
30. Promise, which Jesus had made them, That he
Matth. 20. would set them on Thrones to Judge their whole
1—16. Nation, especially, since they had been always so little esteemed among the Jews. From this passion the Son of God seems very desirous to free them, by repeating to them again the words, which he had before used upon another occasion, *That many of those that should have been first, shall be last, and many that should have been last, shall be first.* Which Truth that he might thoroughly explain it to them, he propounds a Parable, and saith, *That the Kingdom of Heaven is like unto a Man, who having sent some Labourers, with whom he had agreed for Wages, early in the Morning into his Vineyard, did also send others at the Ninth, Third and Eleventh Hours, promising to give them as much as was reasonable for their Labour. In the Evening he called all these Men to him, and beginning with those who came last, he gave them the same Wages, which he had promised to those whom he had hired in the Morning; but these last expecting to receive somewhat more, than the other, murmured against him, for giving them as much as he agreed with them for: But the Master of the Vineyard, proves that he had done them no wrong, because he had paid them, what*

what was due to them, and as for the rest it was Lawful to give them what he pleased. From hence the Son of God concludes, *So the last shall be first, and the first shall be last: for many are called, but few are chosen.* This is all the explication, which our Lord gives us of this Parable; but the Fathers understand by the Kingdom of God, and the Vineyard, into which he calls Men to Labour for the reward which he hath promised by an Holy Life, the Church; And this reward is nothing but himself. Some entered at the beginning of the World into this Vineyard, others in the middle-age of it, and others shall enter at the end of the World. There are some that begin to live well in their Infancy, others in their Youth, others in their Riper-age, and some are not converted, till just before their Death. But so great is the Mercy and Goodness of God, that they shall all go to Heaven, and shall be rewarded for their Good Works, which they have done since their Conversion with the Beatifick Vision of God himself. But we ought well to consider upon these Words, *Many are called, but few are chosen*, that we may not content our selves, to be in the Church, into which God hath called us, but may be diligent, as St. Peter teaches us, *To make our calling and election sure by Good Works*, and to fit our selves for the Kingdom promised to the Elect.

1 Pet.
2 — 10.

XLIV. *Jesus raiseth Lazarus from the Dead.*

As Jesus was thus instructing his Disciples on this side *Jordan*, the two Sisters abovementioned, *Martha* and *Mary*, sent him word of the sickness of their Brother *Lazarus*, by certain Messengers, who spake to him in these words, *Lord, He whom thou Lovest is sick: for indeed he loved these Persons*

John 11.
1 — 45.

Book III

sons, and therefore having heard this News, he said, *This sickness is not unto Death, but is only inflicted on him to gain Glory to God, and that the Son of God may be Glorified thereby.* Nevertheless he tarried two days still in the same place, and then said to his Apostles, *Let us go into Judea for Bethany, where the House of Lazarus, and his two Sisters was, was in Judea, about two Miles distant from Jerusalem, to which he must go, by crossing the River Jordan.*

The Apostles said unto him, *Master, The Jews there were lately about to Stone thee, and dost thou think of venturing among them again?* He answers them, *That he must discharge his Ministry, while God gives him Time and Opportunity, let what dangers will stand in the way.* And then he adds, *Our Friend Lazarus sleepeth, but I will go to awake him.* His Disciples understanding his words literally, said unto him, *Lord, if he sleep, he will grow well.* Then he told them plainly, *That Lazarus was Dead, and that for the kindness he had for them, he was glad that he was not present with him to prevent his Death, because that which he intended to do for him, would be of great use to increase and confirm their Faith.* Thomas, one of the Twelve, seeing his Master resolv'd to go into Judea, said to his fellow Disciples, *Let us also go with him:* It is indeed dangerous, *but we ought rather to dy with him, than forsake him, or leave him,* so they accompanied him.

They got not to Bethany, till Lazarus had been Buryed Four Days; and when they came to the House of Martha and Mary, they found many Jews there, which were come to comfort the two Sisters for the Death of their Brother. Martha hearing that Jesus was coming, went a little way out of the Town to meet him, and said unto him, *Lord, if thou hadst been here my Brother had not dyed.*

dyed. *But I know, that even now, God will grant thee whatsoever thou askest of him.* Jesus answered her, *Thy Brother shall rise again.* She replied, *I know, that he shall rise again at the last Day.* Jesus says again, *I am the Resurrection, and the Life, i. e. I am able to raise the Dead to Life at any time, as well now as hereafter, he that believeth in me, as thy Brother did, altho' he be dead, shall, if I please, live again; and whosoever liveth, and believeth in me, shall never dye, if I please to preserve him.* *Believest thou this?* She answered him, *Yea, Lord, I believe, that thou art the Christ, the Son of the Living God, which should come into the World.*

After this Discourse, she went and called her Sister, to tell her privately that the Master was come, and asked after her. *Mary* arose immediately and went to Jesus out of the Town, to the place where *Martha* met him. The Jews, who were with her, when she arose to go to the Son of God, seeing her go out so hastily, followed her, thinking that she went to the Grave of her Brother, to Weep there.

As soon as she came to Jesus, she fell down at his Feet, and said unto him Weeping, *Lord, if thou hadst been here, my Brother had not Dyed.* Her Tears and Sorrow, accompanied with the Lamentations of the Jews that came with her, affected the Son of God, so that he groaned in himself, and was troubled, *i. e.* he stirred up in his own heart a Voluntary Motion of Compassion and Tendernefs, which appeared outwardly by the same signs, which discover the involuntary passions and affections of Men. Hereupon he demanded, where they had Buryed him? they said unto him, *Lord, come and see.* He went along with them, Weeping, which made some of the Jews to say, *See how he loved him;* while others said, *Could*
not

Book III *not this Man, who openeth the Eyes of the Blind, have prevented Lazarus's Death?* Jesus still shewing the same disturbance of mind, came to the Grave, which was a Pit, with a Stone lay'd at the Mouth of it. He commanded them to take away the Stone, but *Martha* told him that the Dead Man by this time stank, because he had been Buried Four Days. But he answered, *Did not I tell you, that if ye would believe, ye should see the Glory of God magnified in raising him from the Dead?* They then removed the Stone, and Jesus lifting up his Eyes to Heaven, said these words, *Father, I thank thee, that thou hast heard me always. As for me, I know that thou always hearest me, and thy Power is present with me, but this I say, because of the People, which is about me, that they may believe, when they see thy Power granted to me by my Prayer, that thou hast sent me.* Having spoken these words he cryed with a loud Voice, *Lazarus come forth.* And immediately the Dead Man came forth, having his Hands and his Feet bound with grave Cloaths, and his Head wrapped about with a Napkin: Jesus then bid them loose him, and several of the Jews, who came to see the two Sisters, believed on him having been Eye-witnesses of this Miracle.

XIV. *The Jews hold a Council against Jesus.*

John 11.
46—54.

As soon as Jesus had wrought this Miracle, some, who saw it, went to tell the Pharisees of it, who were his Mortal Enemies. Whereupon they immediately called a Council, with the High-Priests, and said, *Why do we lose time and do nothing? This Man doth many Miracles, and if we let him thus alone, all Men will believe him to be the Messiah, and the Romans fearing, lest he should set up for a King, and withdraw the People from Obedience to them*

them, will come and destroy our City and Nation. *Caiphas*, who was High Priest that Year, said unto them, Ye understand nothing, nor consider, that it is better to put one Man to Death, to secure all the People, than that all the Nation should perish. Thus did this wretched Man express the cruel Motions of Hatred, which he had against Jesus, but God delivered by him, who thought nothing less the Designs of his Wisdom for the Salvation of Men, and honoured his Priesthood in the Person of his High-Priest, Prophecying by his Mouth of the Death which the Saviour of the World should suffer to save not only the Jews, but also to gather together into one Church the Children of God, which are dispersed in all other Nations. This advice so took with them, that from that time the Priests and Pharisees sought all the ways they could think of, to put him to Death, and to this end, gave order, that if any Man knew where he was, he should discover him, that they might apprehend him. But because *his hour was not yet come*, altho' it drew very near, he escaped their Fury for a little time, by not appearing in publick, but going into a desert place, near a City called *Ephraim*, where he abode some time with his Disciples.

XLVI. *Jesus is rejected by the Samaritans.*

The Feast of the Passover being the time wherein Jesus Christ was to consummate the great Work of our Redemption by the Sacrifice of his Blood, when that Passover drew near, wherein he was to suffer, he prepared himself for Death, and set forward in his Journey to *Jerusalem*, with a stedfast Countenance, signifying the firm Resolution he had taken up, to lay down his Life for Men. It seemed good to him to go thro' *Samaria*, but

Luke 9.
51—55.

Book III but when he came into a City of the Province, they would not entertain him, because they knew he was going to *Jerusalem*, for there was a great Contest between the Samaritans, and Jews, about the place where God ought to be Worshiped, the first alledging, that it was Mount *Gerizim*, and the other the Temple of *Jerusalem*. The reason then why the Inhabitants of this place, thro' which Jesus passed, rejected him, was because he went to Solemnize the Feast, and by consequent to Worship in a different place from them. The two Sons of *Zebedee*, *James*, and *John*, being incensed at the Injury, which they had done to their Master, said unto him, *Lord, wilt thou that we command Fire to fall down from Heaven upon them, and devour them?* But the Son of God willing to Teach them, that the Spirit of his true Disciples is a Spirit of Love and Charity, and not Revenge, turned himself to the two Brethren, and gave them this sharp reproof, *Ye know not by what Spirit ye are acted: for the Son of Man is not come to destroy mens Lives, but to save them.* And they went to lodge in another Village.

XLVII. *Jesus foretells his Death a Third time.*

Matth. 20. This assurance, and resolution of the Son of
 17 ---19. God, which appeared even in his Face, was not
 Mark 10. in the Heart of the Apostles, who accompanied
 32---34. him, but on the contrary they were seized with
 Luke 18. terror and amazement, and followed him with
 31 --34. fear. He takes them therefore apart, and saith
 unto them, *Behold, we go up to Jerusalem, where
 all things that are Written concerning the Son of Man
 shall be accomplished: For he shall be delivered to
 to the Chief Priests and Scribes, who shall condemn
 him to Death, and deliver him to the Gentiles, who
 shall mock, and spitefully entreat him, Scourge and
 Crucify*

crucify him, and he shall rise again the Third Day; but they understood not this Third Prediction of his Death, no more than the Two former; and the Gospel assures us, That this Discourse was concealed from them, so that they knew not the Things that were spoken.

Book III

XLVIII. *Jesus reproves the Ambition of his Apostles.*

At the same Time *Salome*, the Wife of *Zebedee*, and the Mother of *John* and *James*, came to him with her Two Sons, and worshipped him, as if she were about to pray unto him: Jesus asked her what she would have? and she answered him, Command that these my Two Sons may sit, the one on thy Right-Hand and the other on thy Left, in thy Kingdom. He returned her no answer, but turning himself to her Children, for whom she petitioned, he said unto them, *Ye know not what ye ask: Are ye able to drink of the Cup that I must drink of, and to be baptized with the Baptism that I must be baptized with?* By this Cup and Baptism he understood his Death; and he asked these Two Brethren, Whether they were able to follow him, and imitate his Sufferings? They answered, That they were able. Then he tells them, That they should indeed drink a part of his Cup, but as for the chief Places in his Kingdom, they are wholly at the Disposal of his Father, to give them to whom he pleaseth: As if he had said, according to the Explication of the Fathers, Do not think that my Kingdom shall be given for Human Motives and Respects, it belongs to those for whom my Father hath appointed it; and they are such as are qualified for it by their Lives and Sufferings: Put your selves therefore into a Posture of Fighting and Conquer-

Matth. 20.

20 — 28

Mark 10.

35 — 45

Book III ing, and you shall have the Reward which is promised to Conquerors bestowed on you.

The Ambition of these Two Disciples displeased the other Ten, who were very angry with the Two Brethren: Jesus, who knew their Thoughts, being desirous to cure that Pride, which made the one ambitious and the other jealous, calls them unto him, and teaches them, That they must not be like the Princes and Grandees of the World, who rule with Tyranny over their Subjects; but, on the contrary, he that will be great among them must be Servant of all, according to the Example of the Son of Man himself, who came not to be waited upon and served, but to serve others for their Spiritual Good, and redeem Souls by his Death.

XLIX. *Jesus lodges at Zaccheus's House.*

Luke 19.

1 — 10.

They went on their Journey, and came to *Jericho*: In this City there was a certain Man, named *Zaccheus*, one of the chief Publicans, and very rich, who had a very great Desire to see Jesus: But because the Multitude hindered him from it, being a Man of a small Stature, he went before, and climbed up into a Sycamore Tree, in a Place where he knew he was to pass: Jesus, accordingly, came that way indeed, and lifting up his Eyes he saw *Zaccheus*, and said unto him, *Zaccheus*, make haste and come down, for I must lodge at thy House to Day. At this *Zaccheus* came down immediately, and entertained him joyfully, while others murmuring, against him, said, He is gone to be a Guest with a Man of a wicked Life. But Jesus made it appear by the miraculous Change which he wrought in the Heart of this Publican, that he went as a Physician into a diseased Family, to cure it; for *Zaccheus* presenting himself before him,

him, said to him, Lord, the half of my Estate I will give unto the Poor, and if I have done any Wrong to any Man, I will restore him Four-fold. And Jesus answered, *This Day is Salvation come to this House*; And assures us, That *Zaccheus*, who was looked upon hitherto, by the Jews, as a Stranger and a Heathen, was by Faith become a Child of *Abraham*, as well as they, and so was entituled to the Promises made to him.

L. Jesus condemns the Opinion of those, who believed that the Kingdom of God would then appear.

All those who were present, harkned unto Jesus with Attention; and as they drew near to *Jerusalem*, they thought that the glorious Reign of the Messias, which they had fancied to themselves, would immediately commence, supposing that Jesus had undertaken this Journey, to the Passover at *Jerusalem*, for this End only, to seat himself upon his Throne, and to establish the Kingdom he had so often spoke of. Jesus, knowing their Thoughts, condemned them by this Parable: A certain great and Noble Man, being about to take a Voyage into a far Country, where he was to take Possession of a Kingdom, fallen to him, called all his Servants, and gave them every one a Sum of Mony to trade withal and improve, till he should return: Some of his Countrymen, who hated him, sent after him, and declared that they would not have him for their King: But he, notwithstanding this Opposition, having obtained the Kingdom, returned again, and first calls the Servants to an Account, to whom he had entrusted his Mony: One of them had improved it Ten, the Other Five Times, by Trading, whom he rewarded proportionably to their Diligence, giving

Luke 19.

11 - 27.

Book III to the last the Government of Five Cities, and the other of Ten : But one there was among them, who instead of trading with it, had lock'd it up, fearing, as he said, the great Severity of his Master, and so, not daring to hazard what he had entrusted to him. But his Master condemned this Action, and taking his Mony from him, gave it to those whom he had already so bountifully rewarded. This done, he summoned those who had refused to accept him for their King, and put them to Death in his Presence. The Gospel doth not deliver the Explication of this Parable ; but since we know the Occasion that Jesus had to propose it, it is very natural to explain it thus. Jesus himself is the King here spoken of ; he is gone into Heaven, and shall return, in Majesty, to judge both the Quick and the Dead. He distributes his Graces here below, and expects that we should improve them by a good Use of them. At his coming again, he will find Three several sorts of Persons ; some will make a good Use of the Grace that they have received, to whom God will give greater portions of it : Others will not improve it, and therefore he will take it from them. Lastly, others will revolt from him, and will not obey his Laws, such as Infidels and Wicked Men ; but chiefly the Jews are meant in this Place, who being God's People, have, nevertheless, made the most vigorous Opposition to the Establishment of his Church, and therefore he shall destroy them.

II. *Jesus Christ heals Two Blind Men.*

Matth 20. As soon as Jesus was departed from *Fericho*, being followed by a great Company of People, a
29—31 certain Blind Man, named *Bartimeus*, he Son of
Mark 10. *Timens*, who sat by the Way-Side begging, being
45 — 52 informed

informed what the Multitude, which he heard going by, meant, and hearing that Jesus passed by, he cryed out, with another Blind Man, who sat in the same Road, *Jesus, thou Son of David, have Mercy on me.* The People which accompanied Jesus, but chiefly those that went before him, spake roughly to him, to make him hold his Peace; but he cryed out so much the louder, as did also his Companion, *Thou Son of David have Mercy on me*: Then Jesus stopped, and commanded him to be called; which some did, saying, be of good Comfort, arise, he calleth you: Then he immediately cast away his Coat, arose, and went, with his Companion, to Jesus; who asked them both, What would you have me to do for you? They answered, Lord, that thou wouldst open our Eyes. Then Jesus, being moved with Compassion, touched their Eyes, and immediately they received Sight, and followed him, glorifying God; as also did all the People, who had been Witnesses of this Miracle.

Book III
Luke 18.
35—43.

LII. *Jesus Christ suppeth at Bethany.*

Jesus drew every Day nearer and nearer to Jerusalem, and Six Days before the Passover he came to Bethany, where he had lately raised Lazarus, the Brother of Mary and Martha, from the Dead: Here he was entertained at a Supper, in the House of Simon the Leper: Martha waited, but Lazarus was one of those that supped with him. While he sat at the Table, Mary came to him, having an Alabaster Box, containing a Pound of the Oyntment of Spikenard, of great Value, with which she anointed his Feet, wiping them with her Hairs, and afterward breaking the Box, she poured the Residue of the Perfume upon his Head, so that the whole House was filled with the Smell

Matt. 26.
6—13.
Mark 14.
2—9.
John 12.
1—

Book III of it. The Apostles, but chiefly *Judas* Iscariot, murmured at this waste, and *Judas* said, That this Oyntment might have been sold for Three hundred Pence (which is about 9*l.* 7*s.* 6*d.* of our Mony) and so relieved many Poor People; not that he had so much Care or Compassion for the Poor (as the Gospel observes) but because he was a Thief and kept the Mony, which Jesus Christ had collected for his ordinary Expence, and for the maintenance of the Poor, upon which account it was that he was so very desirous to have gotten the Price of this Oyntment into his Hands, that he might gratify his own Covetousness. But Jesus himself undertook the Defence of *Mary*, and told those that condemned her, That she had done a good Work, and had embalmed his Body before-hand, for the Day of its Burial; and that as for the Poor, for whose Relief it was said, that the Price of this Oyntment might have been better employed; they were always with them, and might receive Relief of them at any Time, but they could not have him always with them, to pay their Duty to him, and give him the Marks of their Esteem and Affection: And lastly, That this Action of *Mary's* should in every Place, where the Gospel is preach'd, be spoken of in her Commendation. In the mean while, it being known at *Jerusalem*, that Jesus was come to *Bethany*, many of the Jews came to see him, and not him only, but more especially *Lazarus*, whom he had raised from the Dead. As for the Chief Priests, they had determined to kill *Lazarus*, because many Jews were converted to the Belief of Christ's Divinity, by the Miracle of his Resurrection.

The End of the Third Book.

 B O O K IV.

An Account of what Jesus Christ did from his Triumphant Entrance into *Jerusalem*, to his Ascension into Heaven.

I. *Jesus Christ goes in Triumph to Jerusalem.*

THE next Day Jesus departed from *Bethany*, and as soon as he came to a little Village, called *Bethphage*, which was situated at the Bottom of the *Mount of Olives*, which is distant from *Jerusalem* but little more than half a Mile, he said to Two of his Disciples, Go unto the Village over-against you, and ye shall there find a Shee-Ass, and with her a Colt, on which no Man ever sat, loose it and bring it to me, and if the Owners ask you why ye do so, ye shall answer them, That the Lord hath need of him; and they will let you bring him. The Disciples exactly obeyed this Order, and finding every thing as Jesus had foretold, they brought the Ass and Colt to him, upon which, when they had set him, he rode to *Jerusalem*. In the mean Time, the People, which were come to *Jerusalem*, to the Feast, having received Information of the Resurrection of *Lazarus*, from those that were Eye-

Matth. 21.

1 — 9.

Mark 11.

1 — 10.

Luke 19.

29 — 38.

John 12.

12 — 18

Book IV Witnesses of the Miracle, and hearing that Jesus was coming to that great City, took Branches of Palm-trees, and went in great Throngs to meet him, crying out, *Hosanna*, i. e. Salvation and Glory, *Blessed be the King of Israel, who cometh in the Name of the Lord.* Jesus riding upon the Colt which his Disciples had covered with their Garments, came in Triumph, thus accomplishing that Prophecy of *Zachary*, *Fear not, Daughter of Zion, behold thy King cometh, full of Meekness, and sitting upon an Ass's Colt.* A great multitude of People did also spread their Garments in the way, and others cut down Branches from the Trees, and strewed them where he was to pass.

When they were come to the Descent of the Mount of Olives, his Disciples being transported with Joy, to see their Master so highly honoured, gave Praise to God, with a loud Voice for all the mighty Works which they had seen; saying, *Blessed be the King that cometh in the Name of the Lord: Peace in Heaven and Glory in the Highest:* And all the People, as well those that went before as those that followed after, joyned with the Disciples in their Acclamations, so that he was surrounded with Shouts, saying, *Hosanna*, i. e. Honour, *to the Son of David, blessed be he that cometh in the Name of the Lord; blessed be the Kingdom of our Father David, which we have seen to come: Hosanna, Peace and Honour in the Highest Heavens.*

II. *Jesus Christ bewails the Destruction of Jerusalem.*

Matth. 21. The Pharisees could nor see so great Honour
10, 11. bestowed upon a Man. whom they had resolved
Luke 19. to put to Death, without great Indignation, and
39 - 44. therefore argued among themselves; Do ye not perceive

perceive that we prevail nothing ? Behold all the World is gone after him : But some of them could not conceal their Anger, but said, among the Multitude, to Jesus, *Master, command thy Disciples to hold their Peace* : But he silenced them themselves, by saying to them, That the Stones would immediately cry out, if his Disciples should hold their Peace. Then they came near to *Jerusalem*, and Jesus casting his Eyes upon that miserable City, whose Miseries and Sins he foresaw, shed forth Tears, as a Sign of the Compassion, with which he was affected for her, and seeing her, cryed out ; *O that thou hadst known, at least in this thy Day, the things that conduce to thy Peace and Safety ; but now they are all hid from thine Eyes ! For the Time shall come when thy Enemies shall cast Trenches about thee and invest thee, and keep thee in on every Side ; and demolish thee, and cast thy Children out, and shall not leave one Stone upon another, because thou hast not known the Time wherein God hath visited thee* : So that he shews himself much more affected for the Ruin of *Jerusalem* than at the Acclamations with which they received him. Being entred into the City, with so great a Number of People, all the Citizens were moved, and every one enquired, Who is this Man ? To whom the Multitude answered, It is Jesus, the Prophet of *Nazareth*, in *Galilee*.

III. *Jesus Christ again foretels his Death.*

Besides the Jews, who were come to *Jerusalem*, to keep the Passover, there were also Heathens, who being Profelytes of the Gates. were come to worship God at that Feast : Some of these having a great Desire to see Jesus, did for that Reason come to *Philip*, one of the Twelve Apostles ; *Philip* tells *Andrew* of it, and both of them told their Master.

John 12.
20—36.

Book IV Master. Jesus, who by his Death was about to obtain Salvation, as well for the Gentiles as Jews, answered these Two Apostles, That his Hour was come that he should be glorified: And as a Grain of Wheat brings forth no Fruit till it is dead in the Earth, where it is sown, so should his Death be the Seed, which should produce a great Harvest; that the Faithful, which should be produced thereby, should learn by his Example to hate their Lives in this World, that they may preserve it to Life Eternal, and that the Service, which they should pay him, in following him whithersoever he goeth, should be rewarded with Eternal Glory. He also, for their Comfort, brought upon himself the Horrors of his Death, and therefore stirred up voluntarily a Passion in his Soul, which discovered it self outwardly by these Words, *My Soul is troubled, and what shall I say? Father save me from this Hour*: But considering with himself how great Glory God would gain by his Death, he added; *But for this Cause came I to this Hour: Father, glorify thy Name.*

At the same Time there came a Voice from Heaven, which said, *I have glorified it already, and will glorify it again.* They, that were present, said, That it was a Clap of Thunder, and others said, That an Angel spake unto him, but he answered, *This Voice came not for me, but for your sakes.* And to let them know what Influence his Death, which he should suffer upon the Cross, ought to have upon all Men, he saith, *Now is this World judged, and the Prince of this World, i. e. the Devil, is cast out; and when I am lifted up from the Earth, I will draw all Men unto me.* Upon this the Jews asked him, How the Death of the Son of Man could be consonant with the Holy Scripture, which saith, *That Christ must endure for ever, and never dye?* And they added, *Who is this Son of Man?*

Man? He answers them, That they should enjoy the Light a little Time; and advises them, That since it is no fit Time to walk or act, when they are deprived of it, they should believe in the Light, that is, in him, so long as he is with them. Book IV

Jesus having spoke these Words, hid himself from them, since they made no deeper Impression upon their Hearts than his Miracles did, which he had done before them in so great Numbers; for they were stricken with that Blindness of Heart, which according to *Isaiah's* Prophecy, hindered them from seeing that which they saw, their Hearts being so much hardened that they could not endure the Remedies which were applied for their Cure. Nevertheless, even among the Chief Men of the Jewish Nation, there were several that belived on Jesus Christ, but they dare not own him openly, because the Pharisees had resolved to put all Jesus's Disciples out of the Synagogue; and this their cowardly Timorousness proceeded from hence, That they loved the Praise of Men more than the Praise of God: So that it was in vain for Jesus to cry out to these sort of Persons, as he doth in the next Words; *He that believeth on me, believeth on him that sent me: I am come a Light into the World, that whosoever believeth in me may not abide in Darkness: I am come to save and not to judge; he that disregards my Words shall be judged by the same Word at the Last Day; for I have not spoken of my self, nor taught any thing but what my Father commanded me to teach:* So great an effect had their Fear and Hardness upon them. John 12.
36—50
Isa. 6. 9.

Book IV

IV. *Jesus Christ curseth the Fig-Tree.*

Matt. 21.

17 — 22

Mark 11.

12 — 13.

Perhaps these last Words were spoken in the Temple, for S. Mark saith, That he went thither, and in the Evening returned to *Bethany*, with his Twelve Disciples: The next Morning he came again to *Jerusalem*, and perceiving himself an hungry, he went to a Figtree, which he saw in the Way, hoping to find something on it to eat: But because the Time for Figs was not come, he found nothing; for which Reason he cursed the Tree, saying, *Let no Fruit grow on thee henceforth, for ever; and immediately the Fig-Tree withered away*: Not that the Fig-Tree, say the Fathers, was really to be condemned, for not bearing Fruit, since it was not the proper Season for it; but that Jesus Christ would teach Men by what he did to the Fig-Tree, that he expects good Works of them, that he doth not allow them to be without Good Fruits, and that the Punishment due to their Barrenness is to be given over to it, that since they have not done the good they are able, they should not be able to do the Good they would.

V. *Jesus Christ drives the Merchants out of the Temple.*

Matth. 21.

12 — 22

Mark 11.

15 — 26

Luke 19.

45 — 48

Jesus being come to *Jerusalem*, went into the Temple, where seeing that Holy Place profaned and dishonoured by Trading and Merchandize, he was moved with Indignation, and drave out the Buyers and Sellers, overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves, and would not permit any Man to carry any Vessel through the Temple: And to satisfy them of the reasonableness of this Action, he said

to them, *Is it not written, My House shall be called an House of Prayer, by all Nations? but ye have made it a Den of Thieves.* At the same Time came the Blind and the Lame to him, and he healed them all. Book IV

The People were filled with Admiration at all these Things; but the Priests, Scribes, and Chief Men among the Jews, persisted still in their Resolution of putting him to Death, and sought all occasions to bring it about, but yet so that they might have no cause to fear the People. The Miracles which he did, and the Acclamations of the Children, who cryed in the Temple, *Hosanna, i. e. Health and Honour, to the Son of David*, much enraged them, and they could not but discover that Anger, by asking him, If he regarded what these children said? But he silenced them, by shewing them, That that which displeased them, so highly, fulfilled the Scripture; for, have you never read, *saith he, these Words of the Psalmist, Out of the Mouth of Babies and Sucklings thou hast perfected Praise?* Psal. 8. 2.

When it was Night Jesus went from *Jerusalem*, and returned again the next Morning; in the Way the Apostles beholding the Fig-Tree, which Christ had cursed, but the Day before, to be quite withered away and dead, to the very Roots, *Peter* shewed it to him, saying, *Master, behold the Fig-Tree, which thou cursedst, is withered away!* Whereupon Jesus takes an occasion to shew them, how great is the Force of Faith and Prayer; for he said unto them, That if they have a stedfast Faith in God, they should not only be able to dry up a Fig-Tree, but to remove Mountains; and whatsoever they shall ask in Prayer, it shall be granted them, provided that they be careful before Prayer to pardon those that have offended them, because unless that be done, God will not pardon them their Offences.

VI. The

Book IV

VL. *The Discourse of Jesus Christ with the Priests and Doctors.*

Matth. 21. Jesus enters again into the Temple, where while
 23—27. he was instructing the People, and preaching the
 Mark 11. Gospel, the Priests, Scribes and Rulers came
 27—33 upon him, and asked him, By what Authority
 Luke 20. he did these things? He answered them, *I also will
 1—8. ask you one Thing, which if you will answer me, I
 will tell you by what Authority I do this.* He then
 asked them, *Whether the Baptism of John was
 from Heaven or of Men, i. e. Whether it was of
 Divine or Human Appointment?* This Question
 much perplexed them, for they durst not affirm
 that it was from Heaven, for fear Jesus should re-
 tort it upon them, Why did ye not then believe
 it? But if they should affirm it to be a mere Hu-
 man Institution, they feared that the People, who
 did generally believe that John was a Prophet,
 would stone them; wherefore they chose to an-
 swer, That they knew not. Then Jesus reply-
 ed, *Neither tell I you by what Authority I do
 these things, which ye behold to be done by
 me.*

After this he proposeth several Parables to these
 Hypocrites, wherein he shews, how great punishment
 they deserved for that unjust aversion and ha-
 tred, which they had taken up against him, and
 for their obstinacy, by which they rejected those
 Truths, which he had preached to them. The
 first is of a certain Man, who having two Sons
 commanded them, one after another, to go and
 Labour in his Vineyard. The first told him
 plainly, that he would not go, but afterwards he
 repented, and went; the other having promised him
 to go, went not. Jesus asked the Priests and Scribes,
which of these two Sons did the Will of his Father?

They

They answered, *the first*. Then he shews them, **Book IV**
 that the First figured the Publicans and Sinners,
 who repented at the Preaching of *John* the Bap-
 tist, and that they themselves not believing this his
 Holy Fore-runner, who came to them in the way
 of Righteousness, should not get into Heaven so
 easily as the Harlots themselves, whose Repen-
 tance they would not imitate, nor follow their
 Faith.

VII. *The Parable of the Husband-men, that hired
 the Vineyard.*

The second Parable is concerning a Man, who be-
 ing about to take a long Journey, Let out his Vineyard
 to Husbandmen, and about the time of the Vin-
 tage sent one of his Servants to them to receive the
 Fruits of it. But the Husband-men beat the Ser-
 vant, and sent him back empty. Then he sent
 another to them, whom they Wounded, and a
 Third whom they Killed; others also he sent to
 them, and they used them after the same manner,
 so that he resolved to send his only Son, whom
 he loved most tenderly, being perswaded, that
 they would reverence him. But on the contrary,
 when they saw him, they said one to another,
*Lo! this is the Heir, let us Kill him, and so get
 his Inheritance. So they seized upon him, cast him
 out of the Vineyard and slew him.* Then Jesus said,
*When the Lord of the Vineyard cometh, what will
 he do unto these Husband-men?* Some of them an-
 swered, *He will destroy those wicked Men according
 to their deserts, and let out his Vineyard to other
 Husband-men, who shall render him the Fruits in
 due season.* He approved of their answer, and
 assured them, that they should be used in that man-
 ner. But others who perceived perhaps, that this
 Para-

Matth. 21.

23 — 46.

Mark 12.

1 — 12.

Luke 20.

9 — 19.

Book IV Parable touched them, said unto him, *God forbid.* But Jesus looking upon them, said, What is then the meaning of this Parable of Scripture, *The Stone, which the Builders rejected, is by the Miraculous Power of God, become the head Stone of the Corner?* And to make a full Application of this Parable to them, he added, For this reason it is, that I have told you, *That the Kingdom of Heaven shall be taken from you, and be given to a People, that shall bring forth the Fruits of it.* And this indeed happened, for the Jews to whom Jesus Christ had trusted his Vineyard, that is to say, his Law, and Church, and who instead of making use of these advantages, had cruelly handled the Prophets, who admonished them of their Duty, and have Crucified the only Son of God, are no longer the Lords People, but his Church is now made up of Gentiles, who heretofore knew not God. Wherefore it is our Wisdom to profit by the misfortunes of them, into whose Place we are entred, bringing forth Fruits, *i. e.* faithfully performing, what God expects of us. The Priests and Scribes easily perceiv'd, that Jesus spake of them, and would then have laid their Hands on him, but the fear which they had of the People, kept them from attempting it, tho' they were much troubled, and ashamed to see themselves thus Painted out in this other Parable.

VIII. *The Parable of the Marriage Feast.*

Matth. 22. To the same purpose Jesus spake another Parable, saying, *A certain King having made a great invitation to the Marriage of his Son, sent his Servants, when all things were ready, to call them to it; but because they refused to come, he sent other Servants to perswade them, and give them notice, what great preparations were made for them. But this*
 1 — 14. did

did not make any impression upon them, they went one to his Farm, another to his Merchandize, and some layd hold upon his Servants and slew them, after they had committed many outrages against them. The King having heard of these ungrateful rudenesses, sent forth his Armies to slay those Murtherers, and burn up their Cities, and in their stead brought all, that he found in the Streets to the Marriage. This being done the King came in to see the Guests, and there perceiving a Man, who had not a Wedding Garment, he asked him, *how he dare come thither with such a Vestment? Wherefore binding him Hand and Foot, he cast him into outer Darknes, where there is nothing but Weeping and gnashing of Teeth.* Jesus made the Application of this Parable, saying, *Many are called, but few are chosen.* It is easy to see, that the Jews were the first Invited to the Marriage of the Kings Son, *i. e.* to the Kingdom of Heaven Preached to them by Jesus Christ; that they despised his Word, and put him to Death; that God hath rejected them, as a punishment for their Sin, and instead of them hath called the Gentiles into his Church, who before had never heard of him. It remains only for us to see, whether we have a Marriage-Garment, *i. e.* Charity, which is the White Robe, which is given us in Baptism, that so if we have it not, we may endeavour to get it on, before the King comes to examine with the great rigour of his Justice the State of all those, that are in his Church, to condemn them to Infernal Darknes, who imagine that it is enough to be called, and will not be at the pains by an Holy Life, to obtain the Reward promised to the Elect.

Book IV

IX. *Jesus Christ Silenceth the Pharisees.*

Matth. 22. The Pharisees who had as great a share in the Ap-
 15 — 22. plication of these Parables as any other, went a-
 Mark 12. way with a firm resolution to search out all Op-
 13 — 17. portunities of destroying him, who thus confound-
 Luke 20. ed them. They believed they had found out an infal-
 20 — 26. lible way to do it, by entangling him in his talk,
 and therefore made no delays to make use of it.
 Whereupon they sent some of their Disciples to
 him, who were as much Hypocrites as themselves,
 and counterfeiting themselves to be Righteous,
 with the Herodians, *i. e.* probably some of *He-
 rods* Officers, to ensnare him, and tempt him to
 speak something, which might bring him under
 the stroke of Justice. These Men therefore went
 to him, and spake thus to him, *Master, We know
 that thou art upright and true, and teachest the way
 of God in Truth, without regard to any Man, or
 thing. Give us thy Opinion in this matter, Is it
 Lawful to pay Tribute to Caesar, or no?* It is cer-
 tain their design was in this Question to make him
 odious to the People, who never could be brought
 to submit themselves to the Romans, but by force,
 if he should assert that they ought to do it; but if
 he answered, that 'twas unlawful to pay, they
 would have him punished as a Rebel against the
 Emperour. But he knowing their malicious in-
 tentions, asked them to shew him a piece of the
 Money they pay'd Tribute withal, and when he
 had it in his Hands, he said, *Whose Image and Su-
 perscription hath it?* They answered him, *Cæsars.*
 Then he reply'd, *Render therefore to Cæsars the
 things that are Cæsars, and to God the things that
 are Gods.* In which answer since they could find
 no fault, they went away full of disappointment,
 and admiration.

X. *Jesus*

X. *Jesus Christ silenceth the Sadducees.*

As soon, as these Men were gone, there came to Jesus the Sadducees, *i. e.* a Sect of the Jews, that do not believe the Resurrection of the Dead, and put a Question to him about the Command of the Law of *Moses*, which obliged a Man to Marry the Widow of his Elder Brother, dying without Children. They then put this Case to him, That there was a Woman, who was Married according to this Law to Seven Brethren, one after another, and they all Dyed without Children, wherefore they asked him, *Whose Wife of the Seven she should be after the Resurrection?* He answered them, That they neither understood the sense of Scripture, nor the Power of God; that Marriage, which is necessary in this World, to raise up Children, and posterity to Mortal Men, is not at all so in another World, where no Man shall dye, but all shall be like the Angels, being immortal. Then he shews them by Scripture, that the Dead are alive in respect of God, who will one day raise them, and consequently they were in a great error in denying a future Resurrection. A Doctor of the Law who heard this answer, could not but acknowledge, that he had replied well, and all the People continued their admiration of his Doctrine.

Matth. 22.
23 — 33.
Mark 12.
18 — 28.
Deut. 25.
5.
Luke 20.
27 — 38.

XI. *He teaches, which is the greatest Commandment of the Law.*

A certain Scribe who was a Pharisee, and who had seen, how Jesus had put the Sadducees to silence came to him, and asked him, tempting him, *Which is the first, and great Commandment of the Law?* He answered him, *This, Thou shalt Love the Lord thy God with all thy heart, with all thy*

Matth. 22.
34 — 40.
Mark 12.
28 — 34.

Book IV *Soul, with all thy Mind, and with all thy Strength;* and that the Second, which is like unto it, is this, *Thou shalt Love thy Neighbour as thy self:* In these two are contained all the Law and the Prophets. The Pharisee highly approved this answer of Jesus, and confessed, that he deservedly preferred Love above all other things, for that is more acceptable to God, than all Whole Burnt-Offerings and Sacrifices. The Son of God for his part commended the Wisdom of this Doctor, and assured him, that he was not far from the Kingdom of God.

After this no Man durst ask him any more Questions; but Jesus put one himself to the Pharisees, for seeing them assembled about him in the Temple, He said unto them, *What think ye of Christ, whose Son is he?* They answered him, *The Son of David.* Whereupon Jesus objected these words of Ps. 110. 1. *The Lord said unto my Lord, sit thou on my Right Hand, &c.* And asked them how he could be *Dauids* Son, since he being inspired by the Holy Spirit called him *His Lord*? This Question they could not resolve him, because they would not acknowledge the Divine Nature of Jesus Christ, whence it was, that they were Ignorant, that as God, he was Lord of *David*, tho' as Man he was his Son.

XII. *Jesus discovers the Vices of the Scribes and Pharisees.*

Jesus then turning his Discourse to the People, but chiefly to the Disciples, admonisheth them to observe, and do those Truths, which the Scribes and Pharisees taught them, since they sat in *Moses* Chair and had right to instruct them. But that they should take heed, how they imitated their Actions: for he tells them, that they were guilty of Hypocrisy,

Matth. 23.

Mark 12.

38 -- 40.

Luke 20.

45 -- 57.

crisly, and commanded others to do, what themselves would not do; that they affected the highest places and sought after the greatest Honour; that they used long Prayers indeed, but 'twas to devour Widows Houses. He taught his Disciples not to desire to be called Masters, but to acknowledge themselves to be all Brethren; That they had but one Father, *who is God*, and one Master, *Jesus Christ*. And then he repeats the words, which he had often spoken, *He that is greatest among you, let him be Servant of all; for whosoever exalteth himself, shall be abased, but he that humbles himself shall be exalted.*

Book IV

XIII. *Jesus Christ commends the Alms of a poor Widow.*

Jesus sitting over against the Treasury took notice of those that cast their Gifts into it; and seeing a certain poor Widow casting in two Mites, (which make a Farthing of our Mony) he called unto his Disciples, and said unto them, *That this poor Widow hath given more, then all the Rest; because these Rich Men, who have put much into the Treasury, have given out of their abundance; but this Woman on the contrary hath out of her want given all she had, even all her Living.*

Mark 12.

41 — 44.

Luke 21.

1 — 4.

XIV. *Jesus Christ foretells the Destruction of Jerusalem.*

When Jesus was come out of the Temple to return to Bethany, his Disciples began a Discourse among themselves in the way, about the Magnificence and Beauty of that Building, and the large Gifts, with which it was enriched and endowed. And then came to their Master to shew him that, which they so much admired; and one of them said to

Matth. 24.

1 — 20.

Mark 13.

1 — 23.

Luke 21.

5; — 24.

Book IV him, *Maſter, ſeeſt thou what Stones and Buildings here are ?* But he answered them, *That the time ſhall come, in which all this great Building, which they ſee, ſhall be ſo utterly deſtroyed, that there ſhall not be left one Stone upon another that ſhall not be caſt down.* When they came to the Mount of Olives, Jeſus ſat over againſt the Temple, and Four of his Apoſtles, viz. *Peter, James, John and Andrew,* prayed him to tell them, *When this Deſtruction of the Temple, which he had foretold, ſhould happen; when the World ſhould end, and he ſhould come again in Glory, and what ſhall be the Signs of theſe great events ?* Jeſus explained all theſe things to them; and firſt adviſes them to beware of the Multitude of Impoſtors, who ſhould pretend themſelves to be the Meſſias; as alſo not to be troubled at the Wars, Seditions, Famines; and other dreadful Signs, which are nothing but many preſages of the horrible Calamities, which ſhall come upon the Earth. He tells them that before theſe things come to paſs, they ſhall be Perſecuted, brought before Judges, Scourged in Synagogues, be delivered over to Punishments by their Parents, hated of all Men for the Love they bear to Chriſt, and many of them ſhall be put to Death. But he comforts them at the ſame time, by aſſuring them, that he will give them ſuch Wiſdom to ſpeak before their Judges, as all their Adverſaries ſhall not be able to gain-ſay or reſiſt; that they ſhall ſecure, and ſave their Souls by Patience; that in ſpite of all the Rage of their Perſecutors, there ſhould not one Hair of their Heads periſh, and that his Goſpel ſhall be Preached in all the World. Laſtly, he tells them, that he would raiſe up falſe Prophets; which ſhould deceive many; that Perſecutions ſhould make many to fall away; that they ſhall ſee Iniquity abound, and Charity grow cold; but they that hold out to the end, ſhall be ſaved,
and

and so receive a sufficient reward for their Patience. Book IV

After he hath thus instructed them concerning what should befall themselves, he then tells them, what shall come upon the City *Jerusalem*, the Temple, and the Jews themselves. He saith then, *That when they shall see Jerusalem invested, and Gods Temple defiled with execrable abominations they may then assure themselves, that the Desolation of them is nigh.* That they should only contrive to save themselves with all the care they can, that they may not be involved in the Calamities of their Nation. That this is the time, that God will pour out his Vengeance upon the Jews, *Who shall see their City trodden down by the Gentiles, who shall slay them, or carry them Captives into all Nations, where they shall suffer all the Evils and Plagues,* which God hath threatened to bring upon them in Holy Scripture, and to be brought into so great troubles, and afflictions, as never were, nor ever shall be the like. And indeed all these things happened to the Jews a little after, in the same manner, as the Son of God foretold his Disciples; for about Forty Years after, *Jerusalem* having filled up the Measure of her Sins by the Death of Christ, and his Disciples, was taken by the Romans after a long Siege, and War, wherein above Thirteen Hundred Thousand Jews perished in several parts of the World, Eleven Thousand of which Dyed of Famine and Sword in the Siege of their City only.

XV. *Jesus Christ foretells his second Coming.*

Jesus having thus answered the first Question Matth. 24.
 put to him by the Apostles, he passes to the two 21-35.
 others, which concern his Glorious coming, and Mark 13.
 the end of the World. He tells them, that his Se- 24-31.
 cond coming shall be like Lightning, which ap- Luke 21.
25-33.

Book IV

pears suddenly, and in a moment flies from East to West, *i. e.* he shall be manifested, and known in all the Earth, and not privately, and be seen in one place only, as several Seducers would persuade us, of whom some will say, that Christ is here, and others, that he is there: That he will raise up also false Christs, who shall do such astonishing Miracles, that they shall deceive, if it be possible, even the Elect themselves. But those Holy Souls shall acknowledge the true Messiah, and gather themselves to him, as the Eagles flock about a Dead Carcass for their Prey. That to make his Coming the more Glorious, several extraordinary and dreadful Signs shall go before it, *As the Sun, and Moon shall be Darkned, the Stars shall fall, the Heavens shall be shaken, the Waves of the Sea shall make a terrible Noise and Roaring, and all Men shall be in a general Consternation and amazement.* That after this Universal change of Nature, *They shall see the Sign of the Son of Man first, and then Himself coming in the Clouds with Power and Majesty; and he shall send his Angels, who shall utter a Voice like the Sound of a Trumpet, and shall gather together his Elect from all parts of the World.* He adds, That then his Faithful Servants may lift up their Heads with confidence, because as we know that Summer is nigh, when we see the Fig-trees, and others Trees begin to Bud, so shall they know by all these things, that they shall then see his Glory, and that the Kingdom of God, is, as it were, at their Doors, and nigh at Hand.

XVI. Jesus Christ teacheth his Disciples to Watch.

Mark 13. Jesus having said these things, had only two
 32-37. things more to Teach his Apostles, *viz.* the time,
 Luke 21. when these things should happen, and what the
 34-38. Son of Man should do upon the Earth, when he
 should

should come, as he had said of himself, *full of Majesty and Glory*. As to the first he tells them, that no Creature knows the time, but God only, and that it is very convenient for them to be Ignorant of it, that they may be watchful over themselves, and not suffer their Hearts to be over-charged with Surfeiting, and Drunkenness, and cares of this Life: That they should Watch and Pray always, that they may make themselves worthy to appear with confidence before the Son of Man. He foretells them, what Signs should happen before his Second Coming, that he may not surprize those, who will not Watch for themselves, and that the day of his Judgment shall be as a Snare, which shall inclose in it all the Inhabitants of the World. And after he hath propounded to them the example of certain good Servants, who in the absence of their Master discharge their Trust, which he hath committed to them faithfully, and watch always for his coming, because they knew not the time, when he will return, he concludes, *Watch ye therefore, lest the Lord come on a sudden, and find you sleeping*. And then adds, *what I say unto you, I say unto all; Watch*.

XVII. *The Parable of the Ten Virgins.*

Jesus, that he might impress this Truth more strongly upon their Spirits, upon which their Salvation depended, propounds two Parables. The First is of the *Ten Virgins*, who took their Lamps, and having lighted them went out to meet the Bridegroom and Bride and accompany them at their Marriage. Five of them, which the Son of God calls *Fools*, were contented to have their Lamps light; but the other Five wisely Foreseeing, that the Bridegroom might tarry, carryed Oyl along with them in their Vessels, that they might put it into their Lamps, if they were in danger of going

Matth. 25.

1 — 13.

Book IV going out. And thus it came to pass, for the Bridegroom delayed his Coming, *and they all slumbered and slept.* About midnight there was a great Cry heard, *Behold, the Bridegroom cometh, go ye out to meet him :* They arose immediately, and trimmed their Lamps. But the five foolish Virgins seeing their Lamps ready to go out, desired some Oyl of the wise Virgins, who sent them to the sellers ; and while they went to buy, the Bridegroom came, and the wise Virgins went in with him to the Marriage. The other Virgins came afterward, but the Door was shut, and they were forced to knock, saying, *Lord, Open to us ;* but he answered them, *I know you not.* The Application of this Parable is very easy, and the conclusion which the Son of God hath drawn from it, is plain, *Watch therefore, for ye know neither the Day, nor the Hour, wherein the Son of Man cometh.*

XVIII. The Parable of the Servants.

Matth. 25.

14 - 30.

The second Parable is of a Man, who being about to take a long Journey, put his Estate into the Hands of his Servants, and distributed to them several Sums of Money, according to their several abilities, to Trade with. At his return he found them to have doubled what they had received, and therefore said unto them one by one; *O good, and faithful Servant, because thou hast been faithful in a few things, I will put many things into thy dispose, enter thou into the Joy of thy Lord.* But finding among them one, who hid his Lords Mony in a Pit, he cast him out, and put him into a dark Dungeon, as a sloathful, and unprofitable Servant. We have already seen something like this in a Parable before, Of the Servants, who having also received a Sum of Mony, had made different improvements of it. Here the Sums are diverse, but the Gain is equal ;

and

and we are taught by both these Parables, that to be saved we must make good Use of the Graces which God hath bestowed upon every one, in such Measure as he pleaseth; that we shall have the greater Rewards, the greater Improvement we make of the Gifts of his Mercy; and that we need fear but one thing, which is, to hide, or not improve the Talent that God hath entrusted us withal.

Book IV

XIX. *A Description of the Last Judgment.*

After these Parables, in which Jesus teacheth his Disciples the importance of watching always, that they may not be surprized by his Second Coming, which must needs be very terrible, as the Fathers say to those who have not laboured after Salvation in this Life, and who suffer Death to overtake them without a due Preparation for eternal Life: He then informs them, What he will do upon the Earth, when he shall come again in his Majesty, accompanied with his Angels. He tells them, That he shall sit on the Throne of his Glory, and all Nations of the World, being assembled before him he will separate the Righteous from the Wicked, as a Shepherd separateth the Sheep from the Goats: That he will say to the Righteous on his Right Hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World; for I was an hungry and ye gave me Meat, thirsty and ye gave me drink, naked and ye cloathed me, sick and ye visited me, imprisoned, and ye came unto me, to see me.* These good Men being amazed, will then ask him, When he suffered these Wants, and they thus assisted him: And then he will answer them, *I say unto you, that forasmuch as ye did it to any of these least of my Brethren, ye did it unto my self.* Afterward he will

Matth. 25.
31-46.

Book IV will say to the Sinners on his Left-hand, *Depart from me, ye cursed, into Eternal Fire, prepared for the Devil and his Angels*: And he will add, That the Cause of their Condemnation is this, that they did not afford him Relief in his need, not giving to his Brethren. Not that Sinners, say the Fathers, shall not be punished for their other Crimes, of which they are found guilty; and the Good shall not be rewarded for the other good Works which they have done; but by assuring us, That he will judge Men according to the Works of Mercy, which they have done or omitted. He endeavours to teach us, That without this vertue all the Good we do will be unprofitable for our Salvation, and that there is no Sin, which Almsgiving done by the Spirit of God, cannot blot out. Sinners shall be damned, because they have not given Alms; as a Sick Man may be said to dye of his Disease, because he would not use the Medicine which might cure him. These Two Sentences shall be followed with different Executions, the Sinners shall go into Eternal Torments, prepared for them; but the Just shall go up into Heaven, to be enstated in Life and Eternal Glory.

XX. *The Jews hold a Council against Jesus.*

Matth. 26. While Jesus was thus instructing his Apostles, the Priests and Doctors of the Law were devising all ways to apprehend Jesus by Subtilty, and put him to Death. He did not hide himself from them, because his Hour was come: He appeared in the Temple in the Day-Time, and the People came together, early in the Morning, to hear him, and at Night he went into the *Mount of Olives*. On *Wednesday* his Enemies met in the Hall of *Caiphas* the High Priest, and held a Council against him:

1 — 5.
14 — 16
Mar. 14.
1, 2, 10, 11
Luke 22.
1 — 6.

But

But because they feared the People, they sought to seize upon him by Craft, and that not on the Feast-Day, lest they should cause an Uproar among the People. In the mean Time Satan entred the Heart of *Judas Iscariot*, that covetous Apostle, who, being a Thief, kept the Mony of Jesus Christ, and inspired him with a detestable Resolution to betray and sell his Master. This Traitor therefore goes to the Priests and Rulers, and saith unto them, *What will ye give me, and I will deliver him into your Hands?* This Proposition did please them wonderfully, and they promised to give him Thirty Pieces of Silver, which comes to about Three Pounds and Fifteen Shillings of our Mony; Which Sum he accepted: From that Time he sought Opportunity to betray him. This Jesus warned his Disciples of, *Ye know that within Two Days is the Feast of the Passover, and the Son of Man shall be delivered up to the Jews, to be Crucified.*

XXI. *What was the Jewish Passover.*

The Passover was the greatest and most solemn Exod. 12. of all the Jewish Festivals, and God himself appointed it, as a notable Remembrance of the Favours he had done for his People; and as a sensible Sign of those that he further intended to do for all Mankind, by the Death of his Son. The Word *Pascha* signifies a Passage; and if we would understand why this Name was given to that Solemnity, we must call to Mind the manner how the Israelites were delivered out of *Ægypt*, and from the Slavery of *Pharaoh*. God, that he might oblige that Prince to free his People, sent several Plagues upon him and his Kingdom, and particularly slew all the First-Born in *Ægypt*, both of Man and Beast: But that the Jews might not be involved

Book IV involved in this Massacre, which was intended only to work their Deliverance, they were ordered by *Moses* from God to do these Things. On the Tenth Day of the Moon in *March*, they took every one an He-Lamb, according to their Families, without Blemish or Spot, which they Sacrific'd on the Full-Moon of the same Month, at Even, and struck the Blood of it upon the Lintel and Two Side-posts of their Houses. The same Night they eat the Flesh roasted with Fire, in haste, with unleavened Bread and bitter Sauces, having their Garments girded and trussed up, their Shoes on their Feet, and a Staff in their Hands, as being ready to depart. In this Night, which was from the Fourteenth to the Fifteenth Day of the Moon in *March*, God laid this heavy Judgment upon all *Egypt*, in slaying all the First-born; and because he passed over all the Houses of the *Israelites*, which he saw dyed with the Blood of the Lamb, which had been sacrificed the Night before, he would have this Lamb called by the Name of *Pascha*, or *Passover*. The *Egyptians* seeng this Slaughter, urged the Jews to be gone themselves, who being ready to depart, as we have already seen, went out of that Country, carrying the Dough along with them, which they had not Time to leaven. In remembrance of this miraculous Deliverance, God commanded them to celebrate a great Feast every Year, called the *Passover*, that they might have it, as a Monument of this Passage of the Lord; and he enjoyned them, during this Solemnity, which was to continue Seven Days, That they should eat unleavened Bread, and should begin on the Fourteenth Day of the Moon of *March*, in the Evening, to Sacrifice and Eat the Lamb, in remembrance of their Deliverance out of *Egypt*. This Evening, which began the Feast of *Passover*, was called the First Day of Unleavened

ed Bread, and the Name of *Passover* was given equally to the Lamb that was eaten, and to the Solemnity which began with the Sacrifice of that Lamb: Whence it comes to pass, that we often meet with such Expressions as these in the Gospel, to Eat, Sacrifice and Keep the Passover. As the Bondage of *Ægypt*, from which God delivered the Jews, was a Figure of Man's Slavery to Sin, from which he was about to free Men, so the Lamb, whose Blood saved the Israelites, is a Figure of Jesus Christ, who is called, *The True Passover*, because 'tis by his Blood that we are truly redeemed: And for this Reason it is, that he would dye at the Passover, to fulfil by his Sacrifice the great Mysteries which were represented by all the Jewish Ceremonies.

XXII. *Jesus sups with his Disciples.*

This great Feast of the Passover being near, the Disciples asked their Master, Where he would eat the Passover? Jesus immediately sent *Peter* and *John* to *Jerusalem*, and tells them, That as soon as they are entred into the City, they should find a Man bearing a Pitcher of Water; let them follow him, and where-ever he enters, let them tell the Master of the House, That he intends to keep the Passover at his House with his Disciples; and he will shew you, saith he, a large upper Room, furnished and prepared, there prepare all Things necessary for us. *Peter* and *John* did as they were commanded, and in the Evening he came thither with his Twelve Apostles; where, at the Hour appointed, they sat down to eat the Paschal Lamb. He saith then to his Disciples, With much earnestness have I desired to eat this Passover with you, before I suffer; for I say unto you, That I will not eat any more thereof, till it be fulfilled in the

Matth. 26.

17—20

Book IV the Kingdom of God, *i. e.* in Heaven, where not only the Passover, but also all the other Mysteries shall have a full accomplishment. Then he taketh a Cup, and giving Thanks, said to them, Take this and divide it among you, for I say unto you, That I will not drink any more of the Fruit of the Vine, until the Kingdom of God shall come.

XXIII. *Jesus washes his Disciples Feet.*

John 13.

1 — 15.

From this Time Jesus had his Death continually in his Thoughts, which seems to have been appointed at this Feast of the Passover, which signifies a Passage, to put him in Mind that his Hour was come, wherein he was to pass out of this World to his Father. He knew that the Devil had put into the Heart of Judas Iscariot a Design to betray him; but before he was delivered into the Hands of his Enemies, he was desirous to give his Disciples, whom he had always loved, and would love unto the end, a signal Testimony of his Love; wherefore he riseth from the Table, layeth aside his Garments, takes a Towel, pours Water into a Basin, and knowing that his Father had given all Things into his Hands; and that he was come from God and went to God, he goes about to wash his Apostles Feet, and to wipe them with the Towel he had about him: *Peter* could not endure this great Debasement of his Master, and says unto him in a Surprise, *Why wilt thou wash my Feet, Lord?* And although Jesus answered him, Thou knowest not now what I do, but thou shalt know afterward; yet he still asserted, *Thou shalt never wash my Feet.* But because his Master told him, That if he washed him not, he should have no part in him, he chose rather to see him do so mean an Office than be separated from him, and therefore replied, *Lord, not only my Feet, but my Hands and*
my

my Feet. Jesus said unto him, *He that hath been washed already, hath no need to wash any part of him but his Feet; and ye are clean, but not all:* Under which Exception he marked out *Judas*, who being his Disciple should betray him. This Answer makes it credible, that Jesus did wash his Apostles Feet, not only to give them a signal Example of his Humility, but to shew us, that although we are purified by Baptism, yet in this Life we have continual need to cleanse our Affections, which are daily engaged in Human Affairs; in the same manner as our Feet, how clean soever the rest of our Body is, do continually gather Soil and Filth, and therefore only need washing. After he had washed his Apostles Feet, he took his Garments, and sitting down at the Table, he saith unto them, *Know ye what I have done unto you? ye call me Lord and Master, and 'tis reasonable you should, for so I am; if I then, your Lord and Master, have washed your Feet, ye also ought to wash one anothers Feet: For I have given you an Example, that ye may consider upon it, and do as I have done unto you.*

Book IV

XXIV. *Jesus appoints the Eucharist, and foretells Judas's Treachery.*

After this they again returned to their Supper, which being almost ended, Jesus, who having washed their Feet, had, as it were, prepared them for the Sacrament, which he intended to institute at the same Time; wherefore he took Bread, blessed it, by giving of Thanks, brake it, and gave it to them, saying, *Take, eat, this is my Body, which is given for you; do this in remembrance of me.* Likewise he took the Cup, gave Thanks, and gave it to them, saying, *Drink ye all of this, for this is my Blood, the Blood of the New Testament, which is shed for many, for the Remission of*

Matth. 26.
26 — 29
Mark 14.
22 — 25
Luke 22.
19 — 29
1 Cor. 11.
23 — 25

N

Sins :

Book IV *Sins* : Joyn this also with the Bread, in remembrance of me.

Matth. 26. Jesus then suffered himself to fall into a Trouble and Discomposure of Mind, either at the Prospect of the Death which he was shortly to undergo, or at the Thoughts of the monstrous perfidiousness of *Judas*, and said unto the Apostles, *Verily, verily, I say unto you, that one of you, who sitteth at Table and eateth with me, shall betray me*: These Words not only astonished them, but grieved them all, and every one began to say, *Is it I, Lord?* He answered them, *One of you Twelve, that dippeth with me in the Dish, shall betray me*. Indeed, the Son of Man goeth to suffer Death, according as it is appointed concerning him in Holy Scripture, but wo unto that Man by whom he is betrayed, it were better for that Man that he had never been born. They knew not who it was of whom he spake, and therefore questioned among themselves who it was. *Peter* seeing *John*, who was the beloved Disciple, leaning upon Jesus's Breast, beckened to him, to ask Jesus who it was of whom he spake : Jesus then answered him, *He it is to whom I shall give a Sop, when I have dipped it*. *Judas* then boldly asked his Master, *Is it I?* Jesus said, *Yes* : And having dipped the Sop, gave it to him. When *Judas* had received the Sop, the Devil entred into him, to embolden him in the execution of that wicked Design, which he had in his Heart some Time before. Jesus then said unto him, *That thou dost, do quickly* ; whereupon *Judas* went out : But the rest of the Apostles knew not whither he went, supposing that Jesus had sent him to buy something, or bestow some Money on the Poor, because it was he that carried the Purse. As soon as he was gone out, Jesus considering the Glory which his Father would gain by his Death, and which he himself should receive as the Reward

of his humble Obedience, faith unto his Disciples; **Book IV**
Now is the Son of Man glorified, and God is glorified in him; and if God be glorified in him, God will also glorify him in himself, and will straightway glorify him. Then they sung an Hymn, and rose from the Table, to go to the Mount of Olives, where we have seen that Jesus went usually, at Night.

XXV. *Jesus foretells S. Peter's Denial, and the Apostles Flight.*

Jesus having thus discoursed of his Glory, raised a fresh Contention among his Disciples, Who of them shall be accounted greatest, and have the greatest Share in it. Jesus checks their Ambition, by repeating what he had said to them long before, That it shall not be so with you as it is with Kings, who rule over their Subjects with Authority, but that the greatest among them should be as the least, just as he, who was their Master had been among them; little, not as he that sits at Table, but as he that serveth. He then tells them, That since they had held firm to him in all his Persecutions, he would prepare for them a Kingdom, as his Father had prepared one for himself: But he adds, That Satan had desired to sift them as Wheat is sifted, *i. e.* to tempt them, that he may make them fall: And he said to Peter, *I have prayed for you that your Faith fail not; and when thou art converted, i. e.* recovered from thy Fall, strengthen thy Brethren. Then turning to them all, he tells unto them, That he had but a little Time to be with them; That he went whither they could not come; but he commanded them to love one another, as he had loved them, because by this Love they should be known to be his Disciples.

Matth. 26.

30 --- 35.

Mark 14.

27 --- 31.

Luke 22.

31 38.

John 13.

33 --- 38

Book IV Hereupon, S. Peter asked him, Whither he would go ? Jesus answered, *Whither I go thou canst not follow me now, but thou shalt follow me afterwards.* He replied, Lord, why cannot I follow thee now ? Jesus explains himself further, saying to his Apostles, *All of you shall be offended because of me, this Night ; for it is written, I will smite the Shepherd, and the Flock shall be scatter'd ; but after that I am risen again, I will go before you into Galilee.* Peter answered him, *Although all Men should be offended, yet will not I be offended, for I am ready to go with thee into Prison and unto Death ; yea, I will lay down my Life for thy Sake.* Jesus answered, *Wilt thou lay down thy Life for me ? Verily, verily, I say unto thee, That, this Night, before the Cock crows twice, thou shalt deny me thrice.* Peter asserted it more passionately, That he would not deny him, though he dyed for him : And all the Disciples said the same, consulting the present Sentiments of their Hearts, more than their own Weakness, which was thoroughly known to Christ. Jesus then ask'd them, Whether they wanted any thing, when he sent them without Purse, or Scrip, or Shoes ? And when they answered him No, he said to them, *But now, he that hath a Purse or a Scrip, let him take it, and he that hath no Sword, let him sell his Garment and buy one.* In which figurative Language he describes the Greatness of the Persecution, which they must shortly undergo, that it should be so violent, that if they fly to such ordinary means, as are usually made use of, they must sell their very Garments to provide Arms for their Defence ; For I say unto you, adds he, *that this must be accomplished, which is written of me, He was reckoned among the Transgressors.* They who took his Words in the literal Sense, That they must sell their Garments and buy one, said unto him, *We have here Two Swords ;* but because he

Mat. 53. 12.

he understood them in another Sense, he answered, 'Tis enough. Book IV

XXVI. *Jesus comforts his Apostles.*

It was almost impossible but that all these Predictions of his approaching Death would much trouble his Apostles; which when he saw, he comforted them, saying; That they should not be troubled, but believe in him; That they knew, that if he went before them, to prepare a Place for every one of them, in his Fathers House, he would come again and take them to himself. Then he says, *Whither I go ye know, and the way ye know.* Thomas saith unto him, *Lord, we know not whither thou goest, and how should we know the Way?* Jesus replied, That he himself is the Way, the Truth and the Life; that they must go to God by him; and that if they knew him, they would know his Father also. Upon this Philip saith unto him, *Lord, shew us the Father, and it sufficeth us.* But Jesus answered him, *Have I been so long with thee, and hast thou not known me?* And then adds, That in seeing him, we see the Father, because he is in the Father, and the Father in him, which they might have discerned by the Miracles which they had seen him do; assuring them, at the same time, That they that believe in him shall do the same Wonders, and greater than they, because whatsoever they ask of God, his Father, in his Name, it shall be done to them.

John 14.
1 — 31.

Then he promises them, that he will by his Prayers obtain another Comforter for them, which should be the Spirit of Truth, which the World cannot receive because it knoweth him not; That he will not leave them Comfortless, but will come unto them; That they shall see him when the World seeth him not (which happened after his Resurrection,

Book IV rection, for he appeared to none but own Disciples) That he will one Day shew them, that he is in his Father, because he will discover himself to those that love him, and shew evident Signs of this Love, by receiving and keeping his Commandments. *Judas* ask'd him, Why he would discover himself to them, and not unto the World? He answered him, *If any Man love me, he will keep my Commandments; and my Father will love him; and we will come unto him, and make our Abode with him: He that loveth me not, keepeth not my Commandments.* He enlarges no farther upon *Judas's* Question, but leaves us to infer from his Answer, That the Reason why he doth not discover himself to the World. *i. e.* the Lovers of the World, is, because the World neither loves nor keeps his Commandments. He adds, That the Doctrine, which he had taught them, was his Fathers; and that the Holy Spirit would make them understand and remember all the Truths which he had taught them. Lastly, to confirm them afresh, he tells them, That he gives his Peace to them, that they may not be troubled; That if they loved him they would rejoice that he returned to his Father, who is greater than himself, as he was Man. That he foretold them what should come to pass, that when it comes to pass, they may believe on him that hath foretold it; That he will speak but little hereafter to them, because the Prince of this World, *i. e.* the Devil, is coming, *i. e.* is about to compass his Death by the Hands of the Jews, tho' he had Power over him, because he was guilty of no Sin; but, as he goes on, *That the World may know that I love my Father, and do that which he hath commanded. Arise and let us go hence.*

XXVII. *Jesus gives his Apostles several Precepts.*

Jesus knowing that his Death, which he was to suffer in Obedience to his Fathers Will, was nigh, was unwilling to lose that little time which he had with his Apostles, and therefore made use of it in Instructing them, and sowing that Seed in their Hearts, which the Holy Spirit would make to increase in his due time. He tells them therefore, that they were Holy and Pure, because they had receiv'd the Doctrin of the Gospel; but that they may bring forth the Fruit, which the Gospel requires of them that receive it, they must abide in him, as the Branches of the Vine abide in the Body of it, without which they cannot bare Grapes; That his Father is Glorified, when his Disciples bring forth much Fruit; and that he will one day cut and cast into the Fire those, who bear no Fruit, as the Vine-dresser cuts off, and burns the dry and dead Branches of the Vine; That the Fruit, which he expected of them, is the Love, which they ought to have one for another, imitating their Master, who gave his Life for his Enemies themselves; That they have not chosen him, but he had chosen them to bring forth continuing Fruit, and that he had not used them, as Slaves, but Friends, in teaching them, what he himself had learned from his Father: That in choosing them to follow him, he had taken them from the World, and so not being of the World, they must expect to be Hated and Persecuted, as he himself was.

That they shall be cast out of the Synagogues; yea, men shall think they honour God, and do a Work acceptable to him, when they put them to Death; and that they shall be thus treated by those, that neither know the Father, nor the Son that he hath

Jo. 15.

1 — 27

John 16.

1 — 33

Book IV sent: That he hath told [them these things before they come to pass, that when they come to pass, they may remember that he hath foretold them, and by remembering them, he might encourage and fortify them, that they may not faint under the most Violent Persecution.

These Truths the Apostles heard with silence, as if they were much afflicted, and astonished at the loss of their Master Jesus Christ: He told them, that he was going to him that sent him, and none of them asked, whither he went, but were only troubled at it. He mildly reproves this their silence, and to comfort them, he tells them, it was for their Interest that he should go away, because he could not send the Spirit, who is the Comforter till after his departure from them: That when this Comforter is come, he will convince the World, and Principally the Jews of Sin, in not believing in him, whom God hath sent to save them; of Righteousness and Justice, either of Jesus Christ, which was manifest by his Glorious Resurrection and Ascension, or of the Faithful, who have believed in him, and have not seen him, whom the Jews having seen, have not believed on him: That he will convince the World of the Judgment, and Condemnation of the Prince of this World, *i. e.* the Devil, whose Kingdom hath been destroyed by Jesus Christ, and of whose punishment all those shall fall into, who will not free themselves from his Slavery and Bondage, that they may submit to the Command and Power of Christ: That this same Spirit of Truth, shall make the Apostles understand all the Truths, that they have heard, and shall teach them those Doctrins, which he could not instruct them in, because they were not able to bear them.

Then he adds, *Yet a little while and ye shall see me no more; and again, a little while and ye shall see me, because I go to my Father.* His Disciples did

did not understand the meaning of these Words, but asked one another what he intended by them, and were desirous to ask him himself. Jesus perceiving this, tells them, *that they shall weep, but the World shall rejoyce.* But yet as a Woman, who in the Time of her Travel hath great sorrow, but forgetteth all her Trouble and Pains as soon as she is Delivered, for Joy that a Man-Child is born into the World: In like manner they shall be in Sorrow for a Time, but he will soon return to them again, and then their Sorrow shall be changed into Joy, which no Man can take away from them. The Apostles saw this prediction accomplished in a short time after, for they bewailed his Death, while his Enemies rejoyced at it; but at the end of Three Days they were filled with Joy to see him risen from the Dead, and the Jews were much ashamed, and enraged to see him Worshipped as a God, whom they had Crucified as a Vile Malefactor, and whose Memory they had endeavoured to extinguish from the Sons of Men.

After this he promises them two things. The First was, that after his Resurrection he would not speak to them in Proverbs and Parables, as he had done hitherto, but would speak to them plainly of the Father, that they should need no explication, of what he should say to them. The Second was, That they should pray to the Father in his Name, which they had not yet done, and should obtain whatsoever they petition'd of him. At that time, saith he, ye shall ask in my Name, and I need not promise you, that I will pray my Father for you, for my Father himself Loveth you, because ye have Loved me, and have believed, that I am come from God: I am come, *i. e.* born eternally of God, and am come into the World; again I leave the World, and go unto my Father.

The Apostles thought that they understood these
last

Book IV last words perfectly, and therefore said unto him, *Now speakest thou plainly, and speakest no Proverbs.* And for that reason believed, that he was come from God. He answered them, *Ye now believe, but the Hour is coming, yea is already come, that ye shall be scattered, and shall leave me alone; but I am not alone, for my Father is with me: These things have I said unto you, that ye might have Peace in me; Ye shall have afflictions in the World, but be of good cheer, I have overcome the World.*

XXVIII. Jesus's Prayer to his Father.

John 17 Jesus having given his Disciples all these Instructions, lift up his Eyes to Heaven, and praying to his Father, said, *My Father the hour is come, glorify thy Son, that thy Son may glorify thee. And as thou hast given him power over all flesh, so he hath given to as many as thou hast given him, Eternal Life, which consists in the knowledge of thee, the true God, and Jesus Christ, whom thou hast sent. I have glorified thee on Earth, I have finished the Work, which thou hast given me to do. And now, O Father, glorifie me with thy self, with that Glory which I had with thee, before the World was.*

He then prays for the Apostles, which his Father had given him, and who having received his Word, had believed that he came from God, and that he had sent him; and since he left them in the World, he commends them to his Father, not to take them out of the World by Death, but to preserve them from Sin. He had kept them all in his Fathers Name, and had lost but One, viz. Judas. He had separated them from the World, and because they had not the Spirit of the VWorld, the VWorld hated them, wherefore he prays his Father to keep them, and Sanctify them by his VWord, which is Truth it self, offering himself a Sacrifice for

for them, that he might obtain that favour for them. He also recommended all those to God, who should believe in his Name thro' the Preaching of his Apostles, and prays for such an Admirable Union among them, as makes all Christians One, being united together in God by his Charity, as the Father, who is in the Son, and Son, who is in the Father, are by one Nature. O Father, adds he, I pray that where I am, those whom thou hast given me, may also be, that they may behold my Glory. And he concludes this Admirable Prayer with these words, *Holy Father the World hath not known thee, but I have known thee; these have known that I have sent thee; I have declared unto them thy Name, and will declare it, that they may have that love among them, with which thou hast loved me, and that I may be also my self among them.*

XXIX. *The Agony of Christ in the Garden upon the Mount of Olives.*

Jesus having finished the former Prayer, went on his Journey towards the Mount of Olives, and passing over the Brook Cedron, which runs between Jerusalem, and this Mountain, went with his Disciples into a Garden, called *Gethsemani*. Here he commanded them to stay, till he went and Prayed a little distance from it, and in the mean time to pray themselves, that they be not delivered over to temptation. Jesus then taking with him, Peter, and James, and John, began to be seized with fear, trouble, and grief, and said unto them, *My Soul is exceeding sorrowful, even unto Death, tarry ye here and watch with me.* Then departing from them about a Stones cast, he threw himself upon the Earth; and as he was willing for the Consolation of his Disciples to endure all the Passions, which Nature ordinarily stirs up, at the ap-

Matth. 26.

36---46.

Mark 14.

26---42.

Luke 22:

39---46.

Jo. 18. 1.

Book IV approaches of Death, so he was desirous by his Example to teach them what to do in that Estate. Thro' the voluntary perception of the infirmities of the flesh, he Prayed his Father to save him from that Hour, wherein he had declared him to suffer Death; but thro' the Motion of a Spirit, full of Submission and Charity, he corrected those first Motions, and yielded entirely to the Will of his Father, saying, *My Father, My Father, all things are possible with thee, remove this Cup from me; nevertheless not mine, but thy Will be done.* Having thus prayed, he arose, and went to his Disciples, whom he found asleep, their Hearts being filled with sorrow; wherefore speaking to Peter, he reprov'd him, *Simon sleepest thou?* and then he said to all of them, *What, could ye not Watch one hour with me? Watch and Pray, that ye enter not into Temptation: The Spirit is ready. but the flesh is weak.* As if he had said, The Spirit would not be afraid of Death, and ye believe, that ye have strength enough to contemn it; but the weakness of the flesh makes such a strong resistance against the Spirit, that it will easily conquer it, unless you beg the Divine grace to support you against the fears of Death. Having said thus, he returned again to his Prayers, and said to God, *My Father, If this Cup may not pass from me, unless I drink it, Thy Will be done.* Then he returned again to his Disciples, and finding them so sleepy, that they knew not what to answer him, he went again to his Prayers a Third time. St. Luke tells us, that there came an Angel from Heaven to him, to strengthen him, and that the Agony, in which he was, *i.e.* the conflict that he had in himself between the Flesh, which dissuaded him from suffering, and the Spirit, which was willing to submit to the Will of God, caused such a violent disturbance in his

his Body, that there issued from it a Swet, which fell down to the Earth like drops of Blood. Book IV

Then he went a Third time to find his Apostles, and saying unto them by way of Reproof, and Irony, That they might *now sleep on and take their rest*, because his time was come; He tells them in good earnest, That the time was come that the Son of Man shall be delivered into the Hands of Sinners. Arise therefore, saith he, *Let us go hence; behold he that betrayeth me is at hand.*

XXX. The Apprehension of Jesus.

Jesus had scarcely said these words, but *Judas* Matth. 26.
Iscaiot came with a Band of Soldiers and Officers, which the Priests, Scribes, Pharisees, and Rulers had sent to take him. They were Armed with 47---56.
Swords and Staves, and had Lanthorns and Torches with them, because it was Night; and because they knew not him, whom they had Orders Mark 14.
to Seize. *Judas* told them, That it is he, whom 43---52.
he shall Kiss: Take him and carry him away Luke 22.
safely. He then came to Jesus, and saying to him, 47---53.
Hail Master, he gave him a Kiss, which was the John 18.
Sign he had given them to make him to be taken 2---11.
by them. Jesus said no more to him, but these words, *Friend, why are you come hither? What, Judas! Dost thou betray the Son of Man with a Kiss?*

Jesus then immediately goes to the Soldiers, whom *Judas* had brought, and asked them, *Whom they sought?* They answered, *Jesus of Nazareth:* He saith to them, *I am He;* And immediately they went back and fell to the Earth. Then again he asked them, *Whom seek ye?* They answered again, *Jesus of Nazareth;* he said, I have told you already, *That I am He*, and if ye seek me, *Let these Men go*, which he spoke of his Disciples, that he might fulfil his Words spoken in his Prayer to his Father,

Book IV *of them which thou gavest me have I lost none.* Then he resigned himself to the power of his Enemies, who layd Hands on him and took him. His Disciples seeing this, asked him, Whether they should make use of the Sword to defend him? and Peter drawing his, Smote Malchus, one of the High-Priests Servants, and cut off his right Ear. But Jesus commanded his Disciples to be quiet, and Touching Malchus's Ear, healed it, saying to Peter, Put up thy Sword into the Sheath, for all that use the Sword shall perish by the Sword. Shall not I drink the Cup which my Father hath given me to drink of? Think ye not, that I am able to pray to my Father, and he shall send me immediately more than Twelve Legions of Angels? But how then shall the Scriptures be fulfilled, that so it must be?

Then he speaks to them, who came to take him, and saith, Ye are come Armed with Swords and Staves to take me, as if I were a Thief; I conversed every day among you, and taught in the Temple, Why did you not apprehend me then? But this is your Hour, and the Power of Darknes, and the Scriptures must be fulfilled. Then all his Disciples forsook him, and fled, only one Young Man followed him, having nothing but a Linnen Garment upon him; but the Soldiers laying hold upon him, he left his Linnen Garment, and fled from them Naked.

XXXI. *Jesus is Carried to Caiphas's Palace.*

Matth. 26. They that had taken Jesus, bound him, and led
 57—63. him first to Annas, who was Father-in-Law to Cai-
 Mark 14. apbas, and Annas sent him back again to Caiaphas,
 53—65. who was High-Priest that Year, and who had told
 Luke 22. the Jews, that it was expedient that one Man should
 54—65. dye for all the People. At his House all the
 John 18. Priests, Scribes, and Elders were met, who asked
 12—14. him concerning his Disciples, and his Doctrin, Je-
 sus

Jesus answered them, I speak publickly to all the People; I always Taught in the Synagogue, and in the Temple where all the Jews assemble for Worship, and in secret have I said nothing. Why do ye ask me? Ask them that heard me, they know what I have Taught. At these words one of the Officers, which were there, smote him on the Cheek, saying, Answerest thou the High-Priest so? Jesus replied, If I have spoken amiss, shew me the Evil I have spoken; but if I have spoken well, why smitest thou me?

In the mean time the whole Council sought false Witness against Jesus to put him to Death, but could find none strong enough, altho' several Witnesses came, and Testified several Things. At last came Two, who accused him, for saying, *That he would destroy the Temple and re-build another in three Days, which should not be like the First made by Mans Hands*; But this Testimony was not sufficient. Nevertheless Caiphas rising up in the middle of the Assembly, said to Jesus, *Answerest thou nothing to that, which these Men Testify against thee?* But because he made no Answer to this Question, he put another to him, in which they all joyned; *If thou art the Christ tell us plainly?* He answered them, *If I tell you, you will not believe, and if I ask you a Question, ye will not Answer me, nor let me go. But hereafter the Son of Man shall sit on the Right Hand of the Power of God,* Whereupon they replied, *Art thou the Son of God?* And he said unto them, *Ye have said that I am.*

The High-Priest himself, asked him also the same Question, and adjured him by the living God, to tell them, *Whether he were the Christ, the Son of God?* Jesus repeated the Answer, *Thou hast said it, I am He,* and added, *That they shall one day see him coming upon the Clouds of Heaven, and sitting at the Right Hand of God.* The High-Priest, hearing

Book IV ring this, rent his Cloaths, saying, *He hath Blaphemed, what need we any further Witness ?* Ye have heard the Blasphemy your selves, what do you judge of it ? They answered, *That he is worthy of Death,* and they condemn'd him immediately: Then they did spit in his Face, Smote him in derision, blinded his Eyes, and some gave him blows with their Fists, saying, in Mockery *O Christ, Prophecy, who it is, that smote thee !* To these insulting Speeches, they added many other abuses and Blasphemies.

XXXII. Peter denyeth Jesus Christ.

Matth. 26. VWhile Jesus passed the Night with the High-
 69---75. Priest, being Treated in so outrageous a manner,
 Mark 14. the People of the House, and those that took him,
 66---72. were below in the Hall; when they had made a Fire,
 Luke 22. and warmed themselves, Peter also warmed him-
 54---62. self with them; for following his Master afar off,
 John 18. to see what would befall him, he met with a Dis-
 25---27. ciple, who was known to Caiphas's Family, and had
 desired the Maid-Servant that kept the Door, to
 let him into the Hall. A short time after coming
 to the place, where the Servants were warming
 themselves, the same Servant saw Peter, sitting at
 the Fire with the other Servants, and looking se-
 riously upon him, knew him, and said aloud, *This
 Man was also with Jesus of Nazareth.* And after
 said to himself, *Art not thou one of his Disciples ?*
 But he denyed before them all, and answered her,
*Woman, I know him not, I am none of his Disciples,
 nor do I know what thou sayest.* After this he went
 out of the Palace into the Porch, and the Cock Crew.
 As he was going out another Servant, seeing him
 said to those that stood by, *This Man was also
 with Jesus of Nazareth.* Peter returned and sea-
 ted himself near the Fire, where some asked him,

If

If he were one of Jesus's Disciples? But he deny'd it a Second time, and swore that he knew him not. About an Hour after, another Officer of the High Priests, and *Malchus's* Kinsman, whose Ear *Peter* had cut off, boldly asserted, pointing to *Peter*, that he was a *Galilean*, and one of Jesus's followers, and speaking to him, said, *Wast not thou with this Man in the Garden?* Others also coming in at the same instant, said to him, *Thou art certainly one of his company, for thy very speech discovers it sufficiently, that thou art a Galilean.* Then *Peter* deny'd it a Third Time with curling and swearing, and said with solemn protestations, *I know not what thou speakest of to me, nor what ye say:* And immediately the Cock Crow'd again a Second Time. Jesus then looking upon *Peter*, brought to his mind, what he had foretold of him; and presently he went out and *Wept bitterly for his Sin.* *St. Austin* observes, that Jesus being above Stairs, bound, and in the Hands of his Enemies, could not with his Bodily Eyes, see his Disciple, who was below in the Hall: so that this Aspect, which the Evangelist speaks of, was an Aspect of Mercy, and a secret Motion of Grace, which open'd *St. Peter's* Eyes to discover his own fault, and which mollified his Heart to make him atone for his Sins by his Tears.

XXXIII. *The Despair of Judas.*

In the Morning, they that had condemned Jesus to Death, having thought upon all ways, how they might put their Sentence in Execution, resolv'd to deliver him to *Pontius Pilate*, the Governour of *Judea*, so Constituted by the Romans. When *Judas*, who had betray'd him, saw that he was Condemned, he repenting of what he had done, brought the Thirty Pieces of Silver, which he had

Matth. 27.
1 — 13.

O

received.

Book IV received, to the Priests and Rulers again, and said unto them, *I have sinned in betraying the Innocent Blood.* They answered, *What is that to us? See thou to That.* But he casting the Money down in the Temple, went away and Hang'd himself. The Priests thought it not Lawful to put the Money into the Treasury, because it was the Price of Blood, and of a Mans Life. Wherefore they Bought the Potters Field to Bury Strangers in with it, which is therefore called *The Field of Blood.* (and in the Syriack Tongue *Aceldama*, Acts 1.19.) Thus was the Prophecy of *Zechariah* exactly fulfilled, That Jesus should be Sold for the Price of Thirty Pieces of Silver, and with it the Potters Field should be Bought.

Zech.
11. 13.

XXXIV. *Jesus is accused before Pilate.*

John 18.
28--38.

The Priests and Rulers of the Jews carryed Jesus Bound from the Palace of *Caiphas* to the *Prætorium*, i. e. the Palace of the Roman Governour. But because they were afraid to go into an Heathens House, lest they should be defiled, and so be made unfit to eat the Passover, they would not go in; Insomuch that *Pilate* was forced to go out to them, and ask them, *What they accused him of, that they had brought him to him?* They answered him in general. *If he were not a Malefactor, they would not have delivered him up unto him.* The Governour said unto them, *Take ye him and judge him according to the Rules of your Law:* But they reply'd, *That it was not Lawful for them to put any Man to Death.* They pretended that the Romans had lately depriv'd them of the Power of Condemning Men to Death; by which the Word of Jesus was accomplish'd, which he spake to his Apostles, that he should be delivered to the Gentiles to be Crucified.

Matth. 20.
19.

The

The Governour not being contented with these rambling Accusations, which laid nothing special against him, whom they required to be put to Death, the Jews said unto him, That Jesus not only perverted the whole Nation, but forbid Paying Tribute to *Cæsar*, and assumed the Title of a King, and of the *Messias*. *Pilate* then returning into his Palace, and calling for Jesus, he ask'd him if he were the King of the Jews? Jesus answered him, *Sayest thou this thy self, or did others tell it thee of me?* *Pilate* replied, *Am I a Jew?* The People of thy own Nation, and the Chief Priests have delivered thee to me: *What hast thou done?* Jesus answered him, *My Kingdom is not of this World, if it were, my Disciples would fight to keep me out of the Hands of the Jews; but my Kingdom is not from hence.* Art thou then a King? said the Governour. Thou sayest it, replied Jesus, that I am: For this End was I born, and for this End came I into the World, to give Testimony to the Truth: Every one that loves the Truth heareth my Voice. *Pilate* ask'd him, *What is Truth?* And having said these Words, he went to the Jews that attended about his Palace, to tell them, That he found no Fault with Jesus. Then the Priests and the Elders accused him of several Crimes; but he answered nothing, although *Pilate* said, *Hearst thou not how many accusations they bring against thee?* yet still he held his Peace, which greatly astonished this Governour.

XXXV. Jesus is contemned and scorned by Herod.

The Enemies of Jesus pressing him more fiercely accused him of having stirred up the People by his Doctrine, which he hath taught throughout all *Judea*, beginning at *Galilee*. *Pilate* hearing them speak of *Galilee*, asked whether he belonged to

Book IV

Matth. 27.

11 — 14.

Mark 15.

2 — 5.

Luke 23.

1 — 5.

John 18.

33 — 38.

Luke 23.

5 — 12.

Book IV that Province ? and being informed that he was of it, and consequently of *Herod's* Jurisdiction, he sent him to that Prince, who was then at *Jerusalem*. *Herod* was very glad to see him, for he had a long Time desired it, having heard such great things spoken of him, and he hoped to see some Miracle done by him; wherefore he put many Questions to him, but *Jesus* answered nothing, neither to them, nor the Accusations which the Priests and Scribes brought against him, and urged with great Vehemency. *Herod* being thus deceived in his Expectations, contemned *Jesus*, and derided him, and cloathing him in a white Raiment, sent him again to *Pilate*. This was the Cause that *Herod* and *Pilate* from that Time became Friends, who had been Enemies before.

XXXVI. *A Thief is preferred before Jesus.*

Matth. 27. *Pilate* could not be brought to put a Man to
 15 — 23. Death, in whom he found nothing worthy of
 Luke 23. Death; wherefore he called the Priests, Rulers
 13 — 23 and People, and told them, That having examined
 John 18. *Jesus* before them, he did not find him guilty of
 39, 40. any of those Crimes of which they accused him;
 and that *Herod*, to whom he had sent them, had
 passed the same Judgment: But to give place a
 little, to their Fury, because he knew, that for
 Envy and Hatred, only, they had delivered him
 to him, he propounded it to them, to Scourge him,
 and then let him go again.

This not being liked, he contrived another way to save him: He was obliged by Custom, upon the account of the Feast, to free a Criminal, whom the Jews would chuse, and all the People, who desired *Jesus* Death, were also very earnest with him, to shew them the same Favour he had always used to grant them. There was then in Prison a notable

notable Thief, named *Barabbas*, who had been seized with other Seditious Persons, because he had committed Murder in the Sedition. *Pilate* therefore thinking that if he propounded only Two, viz. *Jesus* and *Barabbas*, to chuse one of the Two, for whom he should do this Favour, they would prefer an Innocent Person before a Thief and a Murderer, saith unto them, *I find no Fault in him, whom ye accuse: But since it is a Custom to release a Criminal at the Passover, whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ?*

There happened also another Thing about the same Time, which is no small Proof that the Governour had a Design to save *Jesus's* Life; for as he was sitting upon the Judgment-Seat, his Wife sent one to bid him, Not to concern himself with this Just Man, because she had suffered Many Troubles in a Dream, because of him.

Then did *Pilate* do all that he was able to deliver him from the Hands of his Enemies; and this was the Reason that he propounded him with *Barabbas* to the People: But the Priests and Elders moved the People, and perswaded them to require his Favour for *Barabbas*, and that *Jesus* might be put to Death; so that when *Pilate* ask'd them a second Time, Which of the Two they would have him release to them? they all cryed out, *Put this Man to death, and give us Barabbas. What would you have me do then, saith Pilate, with Jesus?* They answered, *Crucify him, Crucify him.* He said to them the Third Time, *What evil hath he done? I find nothing that deserves Death in him; I will Chastise him and let him go.* But they were the more urgent, doubling their Cries, and requiring with a loud Voice, That he should be Crucified.

Book IV

XXXVII. *Jesus is Scourged, and Crowned with Thorns.*

Matth. 27. *Pilate* then commanded, That *Jesus* should be
 26 — 30. scourged ; and the Soldiers added several Insolencies, which they were not ordered ; for they carried
 Mark 15. *Jesus* into the Common Hall, and gathering the
 15 — 19. whole Band of Soldiers about him, they pulled off
 Luke 23. his Garments, put him on a Scarlet Robe, and
 25. then made him a Crown of Thorns, woven together, which they put upon his Head, with a
 John 19. Reed in his Hand : Afterward, in Derision, they
 1 — 7. saluted him, and, bowing the Knee, worshipp'd him, saying, *Hail King of the Jews* ; and at the same Time they smote him with their Hands on his Check, and with a Reed on his Head, and spit in his Face. *Pilate* thought that the Jews could not behold him in this Condition without Pity, and he resolved to shew him to them ; he therefore went once more out of his Palace, and told them, That he had brought him again to them, that they might know, that he had found no fault in him. *Jesus* then presently appeared, having the Crown of Thorns upon his Head, and cloathed with the Scarlet Robe ; and *Pilate* said to the Jews, *Behold the Man* : But as soon as they saw him, they cryed out afresh, *Crucify him, Crucify him*. *Pilate* said to them, *Take ye him and crucify him, for I find no fault in him* : They answered him, *We have a Law, according to which he ought to dye, because he made himself the Son of God*.

XXXVIII. Pilate condemns Jesus.

This Cruelty and obstinate Malice of the Jews much amazed and affrighted the Governour; wherefore he returned again into the *Pretorium*, and asked Jesus whence he was? And because he answered nothing, he said unto him, *Speakest thou not unto me? Knowest thou not that I have Power to crucify thee, or release thee?* Then Jesus answered, *Thou couldest have no Power at all against me, if it were not given thee from above by God; therefore they that delivered me unto thee, are guilty of a greater Sin than thy self.* This Silence, and these Answers of Jesus, did not slacken the Governours Endeavours to deliver him; but the Jews at last, through the timorousness of the Judge, gained their Desires, crying out, *That if he did not punish a Man, who set up himself for a King, he was the Emperor's Enemy.* As soon as *Pilate* heard these Words, he brought forth Jesus out of the *Pretorium*, and sat down on the Judgment-Seat, in a Place called *Gabbatha*, but in *Greek Lithostraton*, i.e. a Place pav'd with Stone: Being there, he said, *Behold your King*; but they cryed out, *Away with him, away with him, Crucify him.* He answered them, *Shall I Crucify your King?* The Chief Priests answered, *We have no other King but Cæsar.*

Pilate then seeing that he could prevail nothing, and that all his Attempts, he used to save Jesus, did but increase the Tumult, he called for Water, and washing his Hands before the People, he said to them, *I am Innocent from the Blood of this Just Person, you must answer for it.* Then all the People answered him, *His Blood be upon us, and upon our Children.* The Destruction of *Jerusalem*, which happened about Forty Years after this, and

John 19.
8 --- 15.

Matth. 27.
24-26.
Mar. 15. 15
Luke 23.
24, 25.
Joh. 19. 16

Book IV the dreadful Calamities which attended it, was the sad Accomplishment of this Curse, which these miserable Wretches pronounced against themselves, in wishing that the Blood of Christ might fall upon their Heads: Nevertheless, they obtained their Desires, and *Pilate* not being able to oppose their Cries, released *Barabbas*, condemned Jesus, and delivered him to them, that they might Crucify him.

XXXIX. *The Crucifixion of Jesus.*

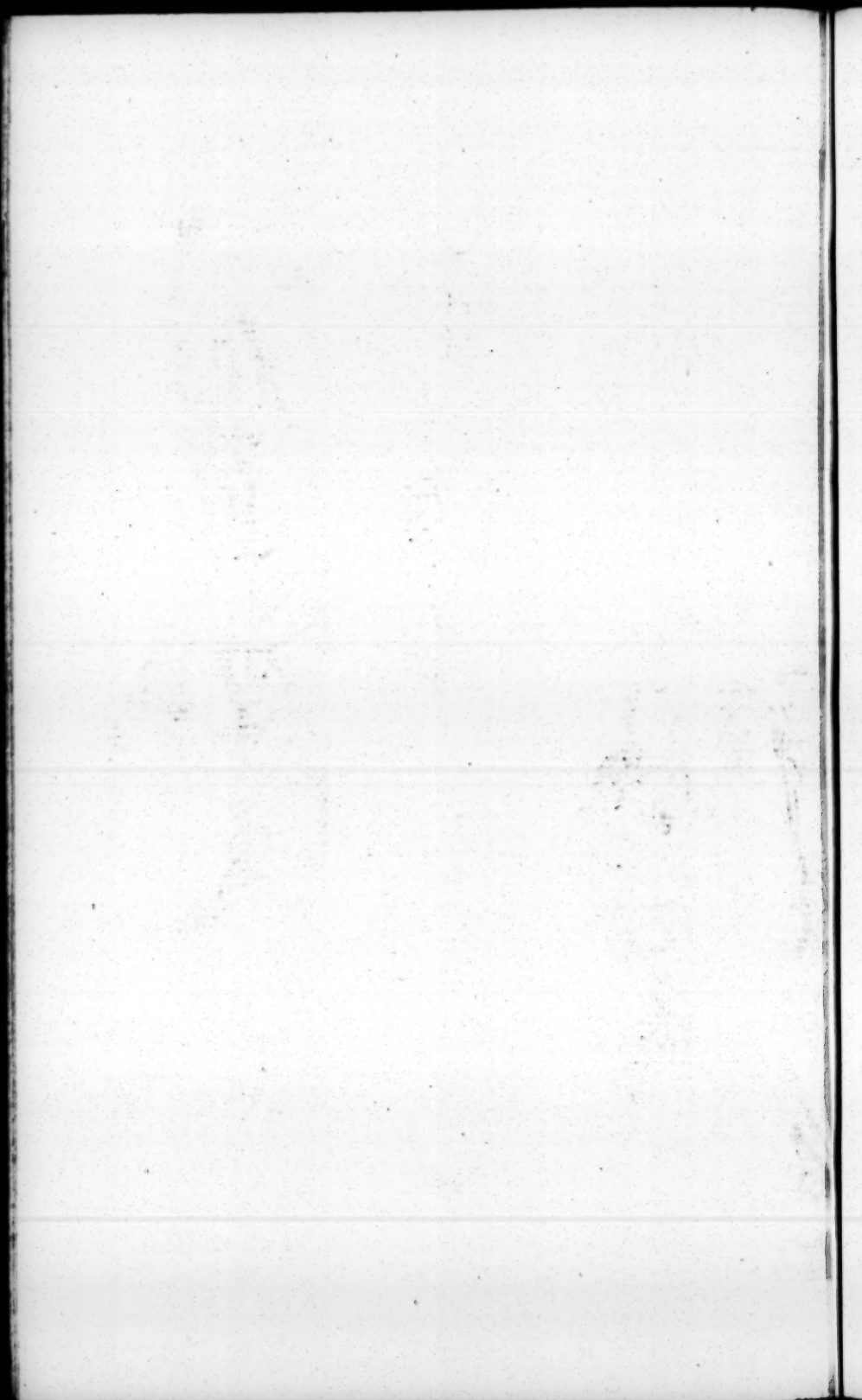
Matth. 27.
31—38
Mark 15.
20—23.
Luke 23.
26—33.
John 19.
16—22.

Then they took Jesus, and pulling off the Scarlet Robe, put on his own Garments, and led him to the Place of Punishment, called *Calvary*, and in the Hebrew Tongue *Golgotha*, i. e. a Place of a Skull. The Cross, on which they intended to Crucify him, they laid upon him; but as soon as they came out of *Jerusalem*, meeting a Man of *Cyrene*, called *Simon*, in the Way, they laid it upon his Shoulders, and compelled him to carry it after Jesus. Among that Throng of Enemies, who rejoiced to see him, whom they hated so wrongfully, carried to Execution, there were a great Multitude of Men and Women, which followed the Son of God weeping, and smiting their Breasts; But Jesus turning to them said, *Daughters of Jerusalem, weep not for me, but for your selves and for your Children; for the Time is coming when ye shall account the barren Womb, which never bore Children, and the Breast that never gave suck, happy: Then shall they begin to say to the Mountains, Fall on us, and to the Hills to cover us, for if the green Wood be thus us'd, what shall the dry be? i. e. If an Innocent Person be thus cruelly punished and chastised, what must such Criminals as you expect? It is plain that Jesus foretold to these Women what should happen in the Siege of Jerusalem; where the*

tho



The Crucifixion.



the Jews would gladly have been covered with the Mountains, to secure them from the Fury of their Enemies ; and when those who had no Children, were to be accounted far more happy than those who had the Trouble to see their Children either devoured, or perish with Hunger before their Eyes.

As soon as they came to *Calvary*, they gave Jesus Wine, mingled with Myrrhe and Gall ; but when he had tasted of it, he would not drink. It is said, That it was a Custom among the Jews, to give such Malefactors as were to suffer Death, a certain compound Wine, to support their Spirits in their Tortures ; but they gave Jesus a Bitter Wine to increase his Sufferings. After this they nailed him upon the Cross, between Two Malefactors, who were carried along with him, and Crucified on each Side of him, according to *Isaiab's* Prophecy ; *He was numbred among the Transgressours.*

Pilate also wrote a Superscription, containing the Cause of the Condemnation of Jesus ; and it was fixed on the Top of the Cross, above his Head : And it was in *Hebrew*, *Greek* and *Latin*, in these Words, *JESUS OF NAZARETH, KING OF THE JEWS.* The Chief Priests were offended at it, and prayed *Pilate*, Not to write, *The King of the Jews*, but, *That he pretended himself to be King of the Jews* : But *Pilate* answered them, *What I have written I have written.*

XL. *Jesus's Words upon the Cross.*

When Jesus was fixed upon the Cross, he prayed for his Persecutors, to God, saying ; *My Father, forgive them, for they know not what they do.* The Soldiers also, which crucified him, took his Garments, and dividing them into Four Parts, to each Soldier a Part, cast Lots to know which each of them should take. They also took his

Coat

Book IV

Isai. 53. 12

Matth. 27.

39 — 47

Mark 15.

27 — 35.

Book IV Coat, but because it was without Seam, being all
 Luke 23. woven from Top to the Bottom, instead of Cut-
 39—45 ring of it, they agreed to cast Lots, whose it
 John 19. should be; and so they fulfilled the Prophecy of
 23—27. the Psalmist, *They parted my Garments among them,
 and upon my Vesture did they cast Lots.*

Psal. 22.
 18.

In the mean time the People, which stood about the Cross, looking upon Jesus, mocked him: Those also that passed by blasphemed and affronted him, nodding their Heads and saying, *Thou that destroyest the Temple of God, and hast Power to build it again in Three Days, save thy self, if thou art the Son of God, and come down from the Cross.* The Chief Priests, Scribes and Rulers likewise derided him among themselves, saying; *He saved others, himself he cannot save; if he be indeed the King of Israel, the Christ, the Chosen of God, let him come now from the Cross, and we will believe on him; he put his Confidence in God, if God hath such a Love for him, as he seemed to pretend to, by calling himself the Son of God, let God deliver him.* The Soldiers also, who stood by the Cross to guard him, did insult over him, as well as others, saying, *Save thy self, if thou art the King of the Jews.* One of the Thieves also, who was Crucified with him, used the same Language, *If thou art the Christ, save thy self and us;* but the other reproved him in these Terms: *Dost not thou fear God, since thou art Condemned to the same Punishment, and that justly? for we suffer no more than our Crimes deserve: But this Man hath done nothing amiss:* Then he addresses himself to Jesus, and saith unto him, *Lord, remember me when thou comest into thy Kingdom.* Jesus answered him, *Verily, I say unto thee, this Day shalt thou be with me in Paradise, i. e. in a Place of Rest, where the Souls of the Saints are, which that Day was, indeed, a delicious Paradise, by reason of Christ's Presence in it.*

Among

Among the great Number of People, which stood about the Cross, there were several Women who were come out of *Galilee* with Jesus, and had ministred to him of their Substance. All his Acquaintance also were there, who beheld afar off what passed; but the Holy Virgin, *Mary Magdalen*, and the other *Mary*, stood by the Cross, and *John* the Son of *Zebedee* stood by the Holy Virgin. When Jesus therefore saw his Mother, and the Disciple whom he loved, standing by her, he saith unto her, *Woman behold thy Son, and look upon him with the Kindness of a Mother*; and then he said to his Disciple, *Behold thy Mother*, and reverence her, and take Care of her as such. From that Time this Virgin Mother, say the Fathers, dwelt with the Virgin Disciple, to whose Care her Son had recommended her: And we need not wonder, saith *S. Ambrose*, that this Apostle hath delivered such great Mysteries of Religion so divinely, since he had with him the Sacred Temple, wherein the Author of all these Mysteries was conceived.

It was about Noon, when Jesus was fastned to the Cross, and soon after the Sun was darkned, and the Air was filled with Darknes for Three Hours. About the Third Hour Jesus cryed with a loud Voice, *Eli, Eli, Lamma Sabacthani, i. e. My God, my God, why hast thou forsaken me?* Some of them that were present, hearing him say, *Eli, Eli*, and being ignorant of the *Hebrew Tongue*, in which these Words signify, *My God, my God*, thought he had called the Prophet *Elias* to help him.

XLI. *The Death of Jesus.*

Jesus had done and suffered all that was foretold of him in Scripture, and there was nothing to be fulfilled, but the Words of the *Psalmist*, *They gave me Gall to Eat, and when I was Thirsty, They gave me*

Book IV *me Vinegar to drink.* That therefore nothing might be unperformed which his Father had Commanded, he said, *I Thirst.* And immediately one of the Soldiers ran and took a Sponge, and dipping it in a Vessel of Vinegar, which stood by, put it upon a Reed, gave him it to drink, saying, *stay, let us see whether Elias will come and take him down from the Cross.* Jesus having received the Vinegar, said, *All is accomplished.* And then crying out again a Second Time, he said, *Father, I commend my Soul into thy Hands;* and when he had said these words, He bowed down his Head, and gave up the Ghost.

Psalms 69.

21.

Matth. 27.

50---54.

Mark 15.

37---39.

Luke 23.

46---49.

John 19.

28---37.

At the same time the Vail of the Temple was rent in twain, from the Top to the Bottom, the Earth trembled, the Rocks rent, and the Graves were opened, and as soon as Jesus rose from the Dead, many Dead Bodies of Saints arose, and appeared to many Persons in Jerusalem.

So many Prodigies affrighted the Captain and Soldiers, which Guarded Jesus, and in the Fright they cried out, *Certainly this Man was the Son of God.* All the People which were present, and beheld this Sight, were not less affected than they; so that all returned smiting their Breasts.

Nevertheless the Jews' not being willing, that the Body of Jesus, and the Two Thieves, which were Crucified with him, should remain on the Cross on the Sabbath-day, desired Pilate that their Leggs might be broke, and that they might be taken down. Then the Soldiers came, and brake the Leggs of the Two Thieves, but coming to Jesus they found him already Dead, and therefore instead of breaking his Leggs, one of them pierced his Side with a Spear, and immediately there issued out Blood and Water, so that two Prophecies were thereby fulfilled together, *They shall look upon him, whom they have Pierced;* and another speaking of

Zech. 12.
10.

of the Paschal Lamb, which was a Type of Jesus Christ. *A Bone of him shall not be broken.* Book IV

Exod. 12.
46.

XLII. *The Burial of Jesus.*

Among the Disciples of Jesus there was a Man of great Wealth and Honour, born in *Arimathæa*, a City of *Judea*, named *Joseph*. It is true he was a Disciple only in secret, because he feared the Jews, but he was no way concerned in their Crime. And tho' he was one of the Rulers of *Jerusalem*, he had not consented at all to any thing that they had done against the Son of God. The Death of his Master filling him with more Courage, he went to *Pilate* and begged leave of him to take down the Body of Jesus, and Bury it. *Pilate* could hardly believe, that he was Dead so soon; but being assured of it by the Centurion, he gave his Body to *Joseph*, and Commanded it to be delivered unto him.

Matth. 27.
57--66.
Mark 15.
42--47.
Luke 23.
50--56.
John 19.
38--42.

Joseph then went and bought Linnen-Cloaths to Bury Jesus in; and taking his Body down from the Cross, wrapped it in them. *Nicodemus* the Ruler, who came to Jesus by Night, being desirous to share with *Joseph* in paying these last Offices to their Master, brought a Mixture of Aloes and Myrrhe of about an Hundred Weight, and they two together wrapped up the Body of Jesus in the Linnen with the Perfumes, and Buried it according to the ordinary Manner of the Jews. There was in the place where Jesus was Crucified, a Garden, and in it a Sepulchre, which *Joseph* had Hewn out of the Rock, wherein no Man was ever lay'd. Here they lay'd the Body of Jesus, and went away, having rould a great Sone to the Mouth of the Sepulchre. *Mary Magdalene*, and the other Women, who were present at the Death of Jesus, did also assist at his Burial, and took notice

Book IV notice where they laid him; and having considered on it they went and prepared Spices to Embalm him, as soon as the Sabbath-day, which was the next day, was over.

Jesus being Dead, and Buryed on *Fryday*, the next day the Chief Priests and Pharisees went to *Pilate*, and said unto him, Sir we remember that that Deceiver, (for so they Term'd Jesus) in his Life-time, said that he would Rise again in Three days after his Death: Command therefore, that his Sepulchre be kept under a Guard, till the Third Day, for fear his Disciples should come by Night and stealing away his Body, should persuade the People, that he is risen from the Dead, and so they will fall into a new Error, worse than the first. *Pilate* said unto them, *Ye have a Guard, go, and do as ye will*; so they went to the Sepulchre, Sealed it up, and set a Guard upon it.

XLIII. *The Resurrection of Jesus.*

Matth. 28.

1 -- 4.

Mark. 16.

1 -- 4.

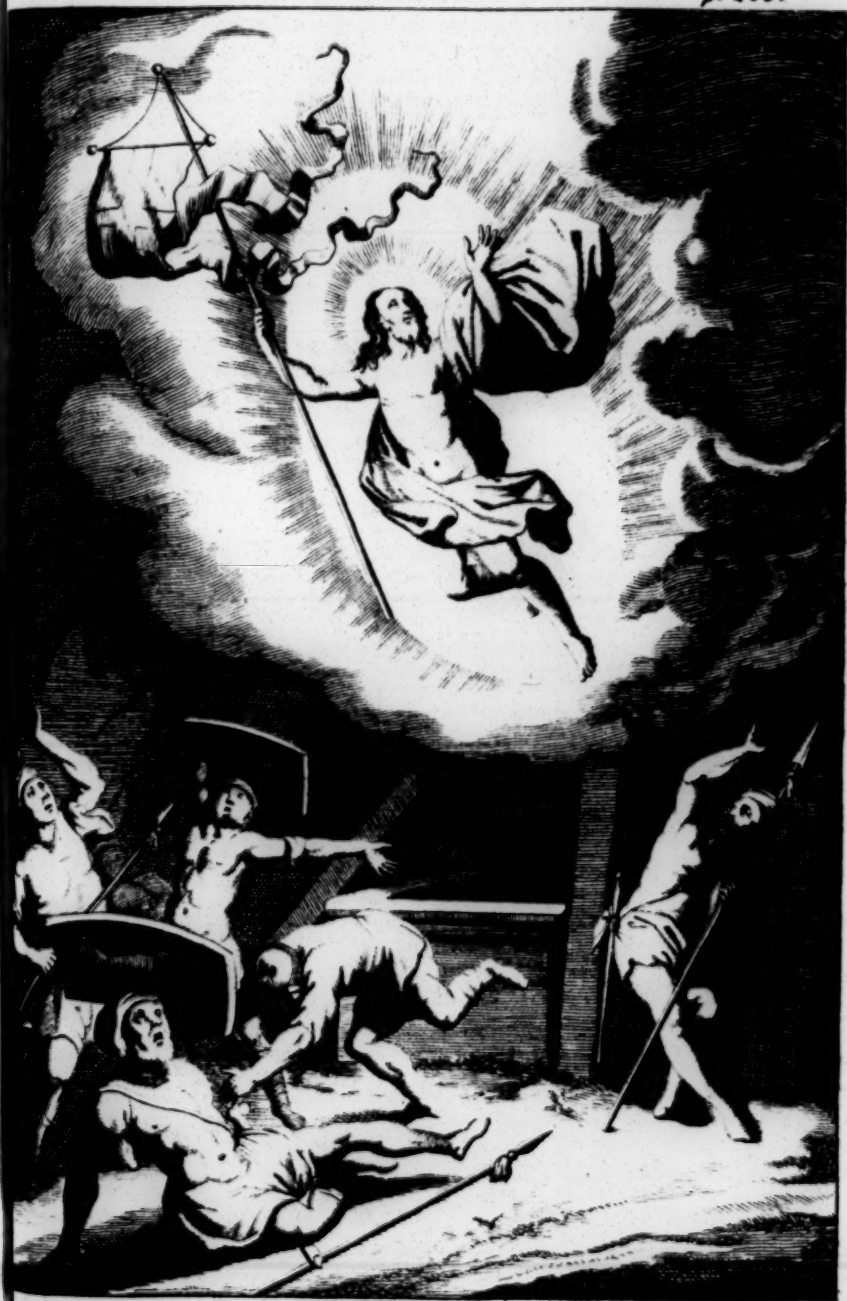
Luke 24.

1 -- 2.

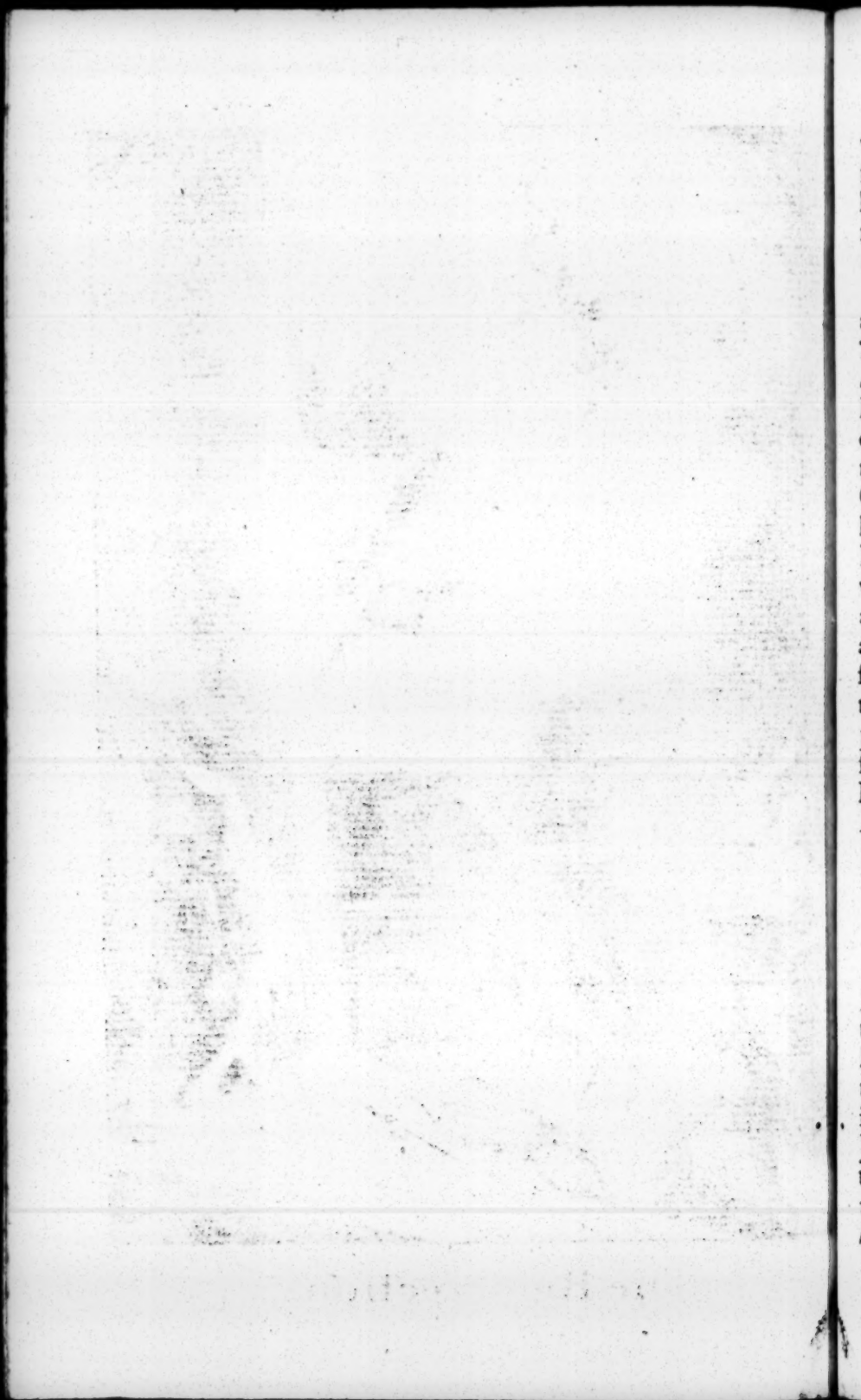
John 20.

1 -- 10.

On the day after the Sabbath, the first day of the Week, which we call the Lords day, *Mary Magdalene*, and the other Women, who had prepared Spices on *Friday* in the Evening, went early in the Morning to Embalm the Body of Jesus, and came to the Sepulchre about Sun-rising: But because they had seen the Mouth of the Sepulchre shut with a great Stone, they were troubled, and disputed in the way, how they should remove the Stone? But it was taken away before they came; for an Angel whose Countenance shined like Lightning, and his Raiment was as White as Snow, came down from Heaven, and rowling away the Stone, sat upon it. At the same time there was a great Earthquake, which together with the presence of the Angel so affrighted the Soldiers, who Guarded the Sepulchre, that they became as Dead Men; so when



The Resurrection.



when the Women came to the Sepulchre, they saw neither the Guards, nor Stone, which might hinder the Entrance; but they were astonished mightily, when being entred in, they found not the Body of Jesus. Book IV.

Then ran *Mary Magdalene* to find the Apostles, and having found *Peter*, and *John*, she said unto them. *They have taken away the Lord out of the Sepulchre, and we know not where they have lay'd him.* These two Disciples went immediately to the Sepulchre: *John* came thither first, and stooping down to look into the Sepulchre, but not going in, saw the Linnen-Cloaths lying on the Ground. *Peter* came after him, and entring in, saw besides the Shroud, the Napkin, that was bound about his Head, which was wrapped up in a place by it self. Then *John* also going into the Sepulchre, saw the same thing, and they both thought, that the Body of their Master had been taken away, as *Mary Magdalene* told them; for as yet, they neither knew what the Scripture Taught, nor remembred, what Jesus had so often told them, that he must rise from the Dead. Then they returned to their own home, and *Peter*, as he went, admired with himself at the things, that had happened.

XLIV. *Jesus appeareth to Mary Magdalene.*

Mary Magdalene, tho' she came with *Peter* and *John* to the Sepulchre, yet went not away with them, but stayed weeping; and her love making her very uneasie, she stooped down to look into the Sepulchre, where she saw two Angels cloathed in White, sitting in the place, where the Body of Jesus lay, the one at the Head, and the other at the Feet. The Angels said unto her, *Woman, why weepest thou?* she answered, *Because they have taken away my Lord, and I know not where they have lay'd*

Mark 16.

5 ---- 11.

John 20.

11 ---- 18.

Book IV *lay'd him.* After she had said these words she turned her self, and saw a Man, who asked again, *Woman why weepest thou? whom seekest thou?* She taking him for the Person, who looked to the Garden, where the Sepulchre was, said unto him, *Sir, If thou hast taken him away, tell me where thou hast laid him, and I will carry him away.* As she was about to leave him, he said unto her, *Mary:* Upon this, she turning her self, immediately knew him to be Jesus; and being transported with Joy, she cryed out, *Rabboni*, i. e. *My Master:* Jesus saith unto her, *Touch me not, for I am not yet ascended to my Father:* But go to my Brethren (so he calls his Apostles) and tell them from me, *That I go to my Father, and your Father, my God and your God.* Going immediately to seek the Apostles, whom she found in Affliction and Tears, she told them, that she had seen the Lord, and related to them, what he had commanded her to tell them, but they believed her not.

XLV. *Jesus appeareth to certain Women.*

The other Women, who remained about the Sepulchre, could not be pacified, but were mightily troubled, because they could not find the Body of Jesus, which was increased by their seeing of two Men, who appear'd to them in shining Garments. They were the two Angels, which *Mary Magdalene* had seen in the Sepulchre. As they were therefore much affrighted and looked down to the Earth, the two Angels said unto them, *Why seek ye him that is alive, among the Dead? Ye seek Jesus of Nazareth, who was Crucified: Fear not, he is risen, as he said unto you. Remember, what he said unto you when ye were yet in Galilee, That the Son of Man must be delivered into the Hands of Sinners, and be Crucified, and be raised again the Third Day. Come see the place, where*

Matth. 28.

5 --- 10.

Luke 24.

3 --- 11.

Matth. 26.

32.

where he lay; and go quickly and tell his Disciples, and Peter, that he is risen from the Dead. They added, That he will go before them into Galilee, and there they shall see him, according to his Promise.

Book IV

Matth. 26.
32.

These words brought the Promise of Jesus to their Remembrance, and the news of his Resurrection much moderated the fear with which they were seized at the sight of these Angels. Then they went immediately from the Sepulchre, to go to his Apostles, and tell them, what they had seen; but as they went they met Jesus in the Way, who saluted them, and they being transported with Admiration and Joy, came near unto him, held him by the Feet, and Worshipped him. Then he said unto them, *Be not afraid, Go tell my Brethren, that they go into Galilee, there shall they see me.* They went and told all that had happened to the Apostles, and all the other Disciples; but all they said appeared to them as an idle Tale, and they believed them not.

XLVI. *Jesus shews himself to Peter and two other Disciples.*

While these Women were executing the Orders given them by the Son of God, to tell the Disciples of his Resurrection, some of the Soldiers, which Guarded the Sepulchre, and had fallen down, as Dead at the Sight of the Angel, who rolled away the Stone, went to *Jerusalem*, and related all that had passed, to the Chief-Priests. Upon this the Priests and Rulers assembled, and having consulted together, they gave a Large Sum of Money to the Soldiers, That they should say that his Disciples came by Night and took away his Body. The Soldiers took the Money, and did as they were Ordered, so that this Report flew abroad,

Matth. 28.
11--15.

Book IV and was commonly told among the Jews for a long time after.

Mark 16.

12---13.

Luke 24.

13---35.

The same day two of his Disciples went to a Village named *Emmaus*, which is distant from *Jerusalem* about seven Miles and an half (or Sixty Furlongs) and in the way they discoursed about that, which had passed Three days ago at *Jerusalem*. Jesus himself overtook them, and went along with them, but they knew him not. He asked them, *What they were talking of, and why they were sad ?* One of them Named *Cleophas*, said unto him, *Art thou only a stranger in Jerusalem, that thou knowest not what hath happened there in these days ?* What things, replied he ? They answered, *Concerning Jesus of Nazareth, who was a Prophet, mighty in Deeds, and in Words; how the Chief-Priests and Rulers delivered him to be Condemned to Death, and have Crucified him.* But, added they, *We trusted that it should be he that would have redeemed Israel :* And besides all this, *This is the third day since these things happened, Yea, and some Women of our Company, made us astonished, Who having been very early at the Sepulchre, and not finding his Body, returned, and told us, that the Angels themselves appeared unto them, and assured them, that he was alive.* This Relation was confirmed by some of us, who went also to the Sepulchre, and found all things as the Women had reported to them; *but him they saw not.* From hence Jesus took an occasion to reprove their unbelief very severely, saying to them, *O Fools, whose Heart is dull, and slow to believe that which the Prophets have foretold, That Christ must suffer all these things, and enter into his Glory.* And he explained to them all that was spoken in the Scripture concerning him, beginning at *Moses*, and going through all the Prophets. When they came near the Village, he went on, as if he were going further,

further ; but the two Disciples importun'd him to stay, saying, *Abide with Us, for it is already late, and the day is almost spent.* Wherefore he went in with them, and being sat at Meat, *he took Bread, Blessed it, and having broken it, he gave it them.* And immediately their Eyes were opened to discern, what they saw not before, *i. e.* to acknowledge Jesus, who immediately vanished out of their sight. Then said they one to another, *Did not our Hearts burn within us, while he talked with us in the Way, and while he expounded the Scriptures?* The same instant they arose, and returned to *Jerusalem*, where they found the Apostles and the Disciples met together, saying, *That Jesus is indeed risen from the Dead, and hath appeared unto Peter.* They also told them, what had happened in the Way, and how the Lord was known to them by breaking of Bread. Notwithstanding all which there were several Disciples, that believed nothing of the Truth of it.

Book IV

XLVII. *Jesus appeared to the Apostles.*

The Apostles being assembled in a private place, for fear of the Jews, were discoursing about all these several Appearances of their Master, and in the Evening being sat down to Meat, and the Doors being shut, Jesus came in, and stood in the midst of them, and said unto them, *Peace be unto you; It is I, be not afraid.* Having saluted them after this manner, he upbraided them for their unbelief and hardness of Heart, that they would not believe his Resurrection, nor give credit to the Testimony of those that had seen him, after he was risen. The Apostles were terrified, and affrighted, and supposed that they had seen a Spirit or a Fantom. But Jesus to confirm, and pacifie them, said unto them, *Why are ye troubled?*

Mark 16.
14.
Luke 24.
36-43.
John 20.
19-23.

Book IV *Look upon my Hands, and my Feet; It is I my self: Handle me, and consider that a Spirit hath not Flesh and Bones, as ye see me have. Then he shewed them the Wounds in his Hands, Feet, and Side.*

The Apostles could not yet believe what they saw, being transported with so great Joy and Admiration, till Jesus asked them, *Whether they had any thing to Eat. Then they gave him a piece of Broyled Fish, and of an Honey-comb, and he eat before them: Not to nourish his Body for that being Spiritualiz'd by his Resurrection, had no need of such Nourishment, as is necessary for it in this Mortal Life; but to take away all the Doubts of his Disciples, and to convince them by sensible Proofs, That 'twas he, and that he was really risen from the Dead.* After he had done eating, he gave them the Fragments, and said to them a Second Time, *Peace be unto you; And then added, As my Father hath sent me, so send I you; and then breathing upon them, said, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*

John 20.
24...29.

Thomas was not with the other Disciples, when Jesus appeared to them in the manner aforesaid, Therefore when he returned to them, they told him, *That they had seen the Lord.* But he said, *Unless I see in his Hands, the print of the Nails, and put my Finger into them, and my Hand into his Side, I will not believe.* The Son of God, who made use of all this Infidelity, to establish the belief of the Resurrection, would not forsake this Apostle in his unbelief, and therefore Eight days after, when his Disciples were met in the same place, and Thomas with them, he came to them, the Doors being shut, and standing in the midst of them, saluted them, saying, *Peace be unto you.* Then speaking to Thomas, he saith, *Reach hither thy finger,*
and

and behold my Hands; and reach hither thy hand, and put it into my Side, and be not faithless, but believe. Then Thomas being convinced, cryed out, My Lord, and My God! Jesus said unto him, Thou hast believed, because thou hast seen. Blessed are they, who having not seen, yet do believe. Book IV

XLVIII. The Miraculous Fishing.

Jesus shewed himself yet another time to some of his Disciples, on the Banks of the Sea of Tiberias, Peter, Thomas, the two Sons of Zebedee, Nathaniel, and two others of his Disciples, being met together, Peter said, that he would go a Fishing, and the rest would go with him. They all therefore took Ship, and cast their Nets into the Waters; but that Night they caught nothing. In the Morning Jesus presented himself to them on the Shore, but his Disciples knew not that it was he. And he asked them, *Children, have ye any thing to eat?* They answered, No: And he said unto them, *Cast the Net on the Right side of the Ship, and ye shall find.* They cast immediately and caught so great a Number of Fishes, that they could not pull it up. Then John, the Beloved Disciple of Jesus, said unto Peter, *It is the Lord.* Then Peter presently taking his Garment, which he had put off to Fish, cast himself into the Water to go quickly to his Master on the Shore. The other Disciples, who were not far from Land, but as it were Two Hundred Cubits, (or an Hundred Yards) came to him with the Ship, dragging with them the Net full of Fishes. Being come ashore, they found Coals burning, and Fish upon them, and Bread: Jesus said unto them, *Bring hither some of the Fish that ye have catch'd;* And Peter going presently into the Ship, drew the Net to Land, with a Hundred Fifty Three great Fish in it, John 21. 1 — 13: P 3

Book IV it : And the Gospel observes, that tho' it was full of so many heavy Fish, it was not broken. Jesus said unto them, *Come and Dine* : Then they went to him, not daring to ask him, *Who he was*, because they knew it was their Master. And Jesus having taken the Bread, gave it them, and likewise the Fish.

XLIX. *Jesus commits the care of his Sheep to St. Peter.*

John 21.
15---23.

When they had eaten, Jesus said to Peter, Simon, Son of Jonas, *Lovest thou me more than these do* ? He answered him, *Yea Lord, thou knowest I love thee.* Jesus saith unto him, *Feed my Lambs.* He asked him again a Second time, Simon, Son of Jonas, *Lovest thou me* ? Yea Lord, answered Peter, *thou knowest that I Love thee,* Jesus says again, *Feed my Lambs.* Jesus again the Third time put the same Question to him: Peter was troubled, that his Master seem'd to doubt of his Love, and answered him, *Lord, thou knowest all things, thou knowest that I Love thee.* Our Saviour having made him thus make some amends for his Sin, in denying him Thrice, by giving a Triple Testimony of his Love, committed the Care of his Sheep to him, *i. e.* the Souls of his People, saying to him again, *Feed my Sheep.*

He adds, *Verily, Verily, I say unto thee, when thou wast Young, thou girdedst thy self, and went, whither thou pleasest; but when thou shalt be Old, thou shalt stretch forth thy Hands, and another shall gird thee, and carry thee whither thou wouldst not.* The Gospel saith, that Jesus signified by these Words, by what Death Peter should glorify God, and they did indeed concur in the Martyrdom of this Apostle, whom Tradition teacheth us to have been Crucified, as his Master was. *Euseb. Eccles. Hist. lib. 2. c. 25.*

After

After this Jesus commanded *Peter* to follow him; and *Peter* turning him, seeth *John* the Beloved Disciple of Jesus following him; and seeing him, he saith unto Jesus, *Lord, what shall become of this Man?* But Jesus checks his Curiosity, by telling him, that he ought not to trouble himself with what shall befall others, and orders him to mind nothing, but to follow him. And speaking of *John*, he sayeth to him, *I will that he tarry till I come*; Or according to other Editions, *If I will, that he tarry till I come, what is that to thee?* These words seemed to intimate to the Apostles, that *John* should not dye: But this Evangelist, who wrote these things himself, observes that Jesus did not say that he should not dye, and History indeed tells us, That he is Dead. But the sense of these Words of the Son of God, perhaps signifies that that Disciple should continue as he was to his Death, *i. e.* he should not dye a Violent Death, as *Peter* should; or that he should Live till the Destruction of *Jerusalem*; for these words, *Until I come*, may signify according to the usual Language of Scripture, *Until I come to take him out of the World by Death; Or till I come to punish and Chastize this People.* St. *John* did really live till after the Destruction of *Jerusalem*, and dyed at last of his Natural Death.

L. Jesus Instructed the Apostles

The Son of God shewed himself several times more to his Apostles during the Forty days, that he abode upon Earth, after his Resurrection; and he appeared so often, saith St. *Luke*, to give them ample Proofs that he was alive, and to talk with them of the Kingdom of God. And since he had determined to call Men, by Preaching

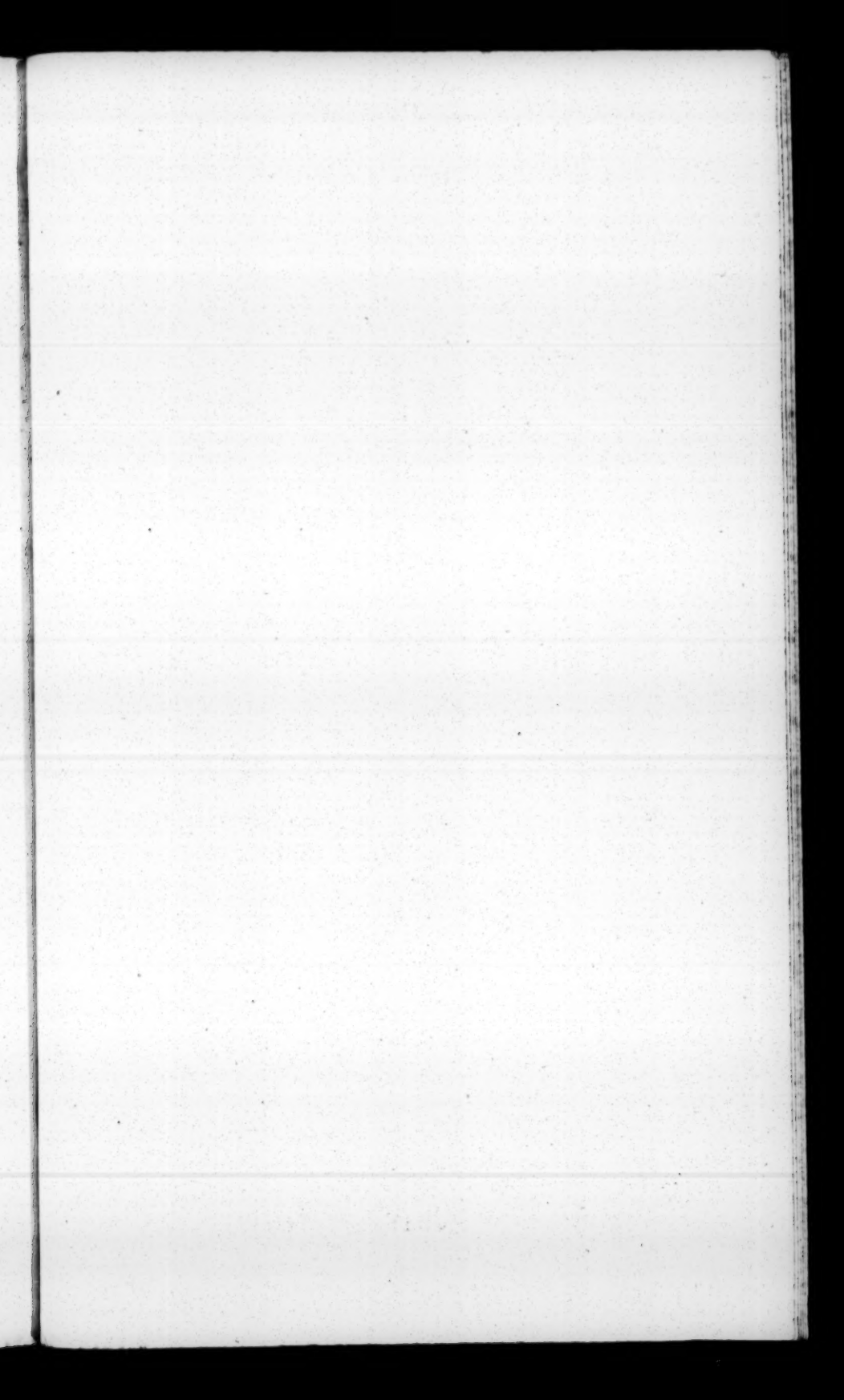
Matth 29.
16-20.
Mark 16.
15-18.
Luke 24.
41-49.
Acts 13.

Book IV to the possession of that Kingdom, he gave them necessary instructions to discharge their Functions well. He explained to them all that was spoken of himself in the Law of *Moses*, and in the Books of the Prophets, and in the *Psalms*, and opened their Understandings to understand the sense of Scripture. He shews them that according as it is Written, Christ must suffer Death, and be raised the Third day, and that Repentance, and remission of Sins, should be preached in all Nations, beginning at *Jerusalem*.

He Communicates to them the Authority, which he had received of his Father, and saith to them, *All power is given to me in Heaven, and Earth. Go ye therefore into all the World and Preach the Gospel, and Instruct all People, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and Teach them to observe all that I have commanded you.* He adds, *That they that believe not, shall be Damned; and on the contrary, They that believe their Word by a lively Faith, and are Baptized, shall be saved; and likewise shall do Miracles, Casting out Devils, Speaking with Tongues, Drinking Poison, without getting harm, and Healing the Sick, by laying their Hands on them.* Lastly, since the Apostles had need of Power and Strength to exercise the Ministry, which was entrusted to them, he assured them of his protection, telling them, that he would be with them always to the End of the World; and he promised them to endue them with power from above by the Holy Spirit, which he would send from Heaven.

LI. *The last Appearance of Jesus Christ.*

Matth. 28. It is probable that Jesus gave them the greatest
16--18. part of these Instructions at the Famous Appearance





The Ascension of Jesus Christ.

ance, which he made to them upon the Moun-
tain of *Galilee*, where he appointed to meet them.
Here he promised them before he dyed to shew
himself to them: And on the day of his Resurre-
ction, the Angels, and He himself commanded
the Holy Women, to tell his Disciples, that he
would meet in *Galilee*. They went thither, they
saw him as he had promised, and they Worship-
ped him. It is credible that all his Disciples met
him there, as the Apostles, and that it is of the
Appearance that St. Paul speaks, who saith, *That*
Jesus appeared to more than Five Hundred Brethren
at once. The same Apostle tells us, that he also
appeared to *James*, but doth not relate in what
manner.

Lastly, He shewed himself the Last time to his
Apostles at *Jerusalem*, where he commanded
them to abide, till they should receive the Holy
Spirit, which he promised them in these words,
John Baptized with Water, but ye shall be Bapti-
zed, i. e. Washed and Sanctified by the Holy
Ghost not many days hence. They asked him,
Lord, wilt thou at this time restore again the King-
dom of Israel? He answered them, *That it is not*
for them to know the Times and Seasons, which
God hath put in his own absolute Power; But ye
shall receive, saith he to them, *the power of the*
Holy Spirit, which shall come down upon you, and
ye shall be witnesses in Jerusalem, and in all Ju-
dea, and Samaria, and unto the uttermost part of
the Earth.

LII. The Ascension of Jesus Christ.

These were the last Words, according to S. Luke,
which Jesus spake upon the Earth; if they were
spoken immediately before he left his Apostles,

Book IV

1 Cor. 15.
6.

Luke 24.

49.

Acts 1.

4 — 8.

Mark 16.

19, 20.

Luke 24.

50 — 53.

Acts 1.

it 9 — 12.

Book IV it was at *Bethany*, whither he led them upon the Day of his Ascension, or upon the *Mount of Olives* : From which, it appears, he ascended, as *S. Luke* relates ; He lifted up his Hands to bless his Disciples, and as he blessed them he was parted from them, who saw him ascend up towards Heaven, till a Cloud, into which he entred, took him out of their Sight. They still looked after him with earnestness, and as soon as they had lost the Sight of him, Two Men, cloathed in White, presented themselves to them, on a suddain, and said unto them, *Ye Men of Galilee, why stand ye looking up towards Heaven? This Jesus, who hath left you, and is gone up into Heaven, shall come again in the same manner as ye have seen him go into Heaven.* Then the Apostles ador'd him, who had left the Earth to be seated in Heaven, at the Right Hand of God, *i.e.* to receive in his Sacred Humanity the Rest and Glory, which was the Reward of his Labour and Sufferings. They departed full of Joy from the *Mount of Olives*, and returned to *Ferusalem* ; where, Ten Days after, they received the Holy Ghost. Then they went and preached every where, according as their Master had commanded them ; and the Lord confirmed the Word, which he had put in their Mouth, by Miracles.

LIII. *The Glorious Life of Jesus Christ in Heaven.*

John 20.
30, 31.

This is a full account of all the Gospel teacheth us of the Life which Jesus Christ lived upon the Earth : He did indeed many other Things, and wrought a great number of Miracles, which are not written, these that are written being sufficient for our Salvation, if by reading them we believe, That Jesus is the Son of God, that by Faith we may have Life in his Name : This is the Life which he hath promised us, and into which he

is

is entred by his Ascension ; for he told his Apostles, That he went to prepare a Place for them : And *S. Paul* assures us, That he is entred into Heaven for us, as our Fore-runner, that we may follow him now in Hope ; which serveth us as an Anchor, sure and stedfast, in the various Disturbances and Troubles of this Mortal Life.

Book IV
John 14.3.

Heb. 6.
19, 20.

As to the Life which *Jesus Christ* now liveth in Heaven, the Gospel tells us ; That he sits there, at the Right Hand of God. He sitteth, *i. e.* is at perfect Ease and Rest, having no more Trouble or Sufferings in his Sacred Humanity, to which he is united for our Salvation. He sitteth at the Right Hand of God, *i. e.* is made equal with the Father, being God, of like Nature with him, and is raised up above all Creatures.

Mark 16.
19.

This Rest, which *Jesus Christ* enjoys for himself, hinders him not from acting for us ; and altho he sits at the Right Hand of God, *S. Stephen* saw him there standing indeed ; since he came to the Earth, not only to purchase the Glorification of that Body and Soul which he assumed in the Womb of the Virgin, but also to obtain Salvation for all that believe on him : If he hath nothing else to do with his Sacred Humanity, yet it is his business to intercede for the Salvation of his Saints, till they shall come to be Partakers of his Glory. He there finishes the great Work of Man's Redemption, which he began upon Earth, in Heaven. 'Tis there, as Head of the Church, as the Apostle calls him, he governs it by his Pastors, which he hath appointed, enlightens it by her Doctors, sanctifies it by his Sacraments, protects it by the Help of his Grace, and quickens it by his Spirit.

Acts 7.56.

Eph. 1.
22. 4. 15.

'Tis there that he prays without ceasing for us, and we use him as our Advocate to defend our Cause before his Father ; as our Mediator, to offer our Prayers to him, and obtain the Mercies
dan

Book IV and Graces we petition ; as High Priest and Sacrifice, by offering always the same Blood which he poured out upon the Cross once for all, for the Salvation of the whole World. Hence it was that S. *John* saw him in Heaven, in the Figure of a Lamb slain, and laid upon the Altar, which is before the Throne of God ; 'tis there that he sits upon a Throne of Grace and Mercy, where we may go, in a Time of Need, to obtain Pardon of our Sins, before he appears upon his Throne of Justice, to judge the World.

Rev. 5. 6, 7.

Heb. 4. 16.

1 Joh. 2. 1.

Lastly, 'tis there that he calls us, and invites us, to consider upon him in his Glory, which he hath merited both for himself and us, by the Effusion of his Blood, that by the Prospect of that Eternal Happiness, which he hath prepared for us, he may make us condemn all earthly Things, and stir us up to follow him in the Way he is gone before us, *i. e.* to imitate the Examples he hath given us, in this Mortal Life ; of which we have related the History in this Book.

Heb. 10.

19 — 31.

For this Reason it is that S. *Paul* exhorts us, by these Words, which include all the Benefit we ought to make of all that is said of the Life of Jesus Christ. *We have freedom to enter with Boldness into the Heavenly Sanctuary, by the Blood of Jesus Christ ; going after him in that new Way which he hath trodden out for us in his own Flesh : And, since he is in Heaven an High Priest, set over the House of God, let us draw near to him with a truly sincere Heart, and full of Faith, with a Soul purified from the Filth of an Evil Conscience, and a Body, preserving the Purity which it hath received from the pure Water of Baptism ; let us remain firm and stedfast in our Faith, and in the Hope of that Glory which he hath promised to us (for he is faithful who hath promised :) And to obtain it, let us provoke one another to Love, and to good Works, and*

let

let us encourage our selves so much the more, as we see the last Day draweth nigh; for if we sin wilfully, after we have received the Knowledge of Truth, we must expect nothing but the terrible Judgments, and the Flame of that Revenging and Raging Fire, which shall consume the Enemies of God. He that despised Moses's Law was condemned to Death, without Mercy, how much greater Punishment doth he deserve, think ye, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, by which we are sanctified, an Unholy and Prophane Thing, i. e. who hath profaned, by Sin, the Blood of Jesus Christ, by which he hath been purified in Baptism, and who hath abused and affronted the Spirit of Grace; for we know him that hath said, Vengeance is reserved for me, and I know how to repay it. It is a terrible Thing to fall into the Hands of the Living God.

Book IV

LIV. The Conclusion.

This Living God, which S. Paul speaks of, is the very same Person which we have seen in this History, dying for the Salvation of Men, upon the Cross: He was judged, but he shall judge us, and that by the Rules which he hath given us, and the Examples which he left us, in the Time of his Mortal Life: He lived subject to our Calamities, and suffered Death, which is the Punishment of Sin; but he was raised in a State of Glory, and entred into the Possession of Eternal Felicity: He was first of the same Nature with us, that we might one Day be as he is. If we imitate him in his Life and Death, we shall be like him in his Resurrection and Glory; but we must not pretend to that Happiness he now enjoys, if we do not go in the same Path he did, to attain it.

By

Book IV By disobeying his Laws, and not imitating his Actions, we not only renounce the Glory, to which he invites us, but bring upon our selves inexplicable, as well as everlasting Torments; for there are but Two Ways, the one leads to Life, and the other to Death, and he that walks not in the first, must necessarily go into the second. Jesus Christ is himself the Way that leads to Heaven, and we go by him when we practise those Truths which he hath taught, and regulate our Lives by the Pattern of his. To live otherwise than he lived, is not to follow him, but to wander, and destroy our selves; which we do not seriously enough consider of. We do not examine our selves in which Way we are; we go on every Day in Ignorance, and when we come to the End of our Race, we find our selves on a Precipice, because we have followed the Multitude, which securely went before us, and guided us.

Christians therefore cannot do any thing more important, and conducing to their Salvation, than to meditate continually upon the Life of Jesus Christ, and to look upon it as a Mirror, to discover the Blemishes and Faults of their own; they ought to account Jesus Christ conversing on Earth, as our Guide and Light, and comparing what they do with what he hath done and taught, to acknowledge themselves in a lost Estate, and in Darknes, so long as our Conversation is not conformable to his Examples and Precepts. In Heaven they ought to esteem Jesus Christ as the End to which they continually aspire, and which they labour daily to attain, that they may support themselves in all the Troubles and Difficulties which they met with in their Way thither, by the Contemplation of the Glory which he hath promised them. They should, in the last Place, think always upon his First and
Second

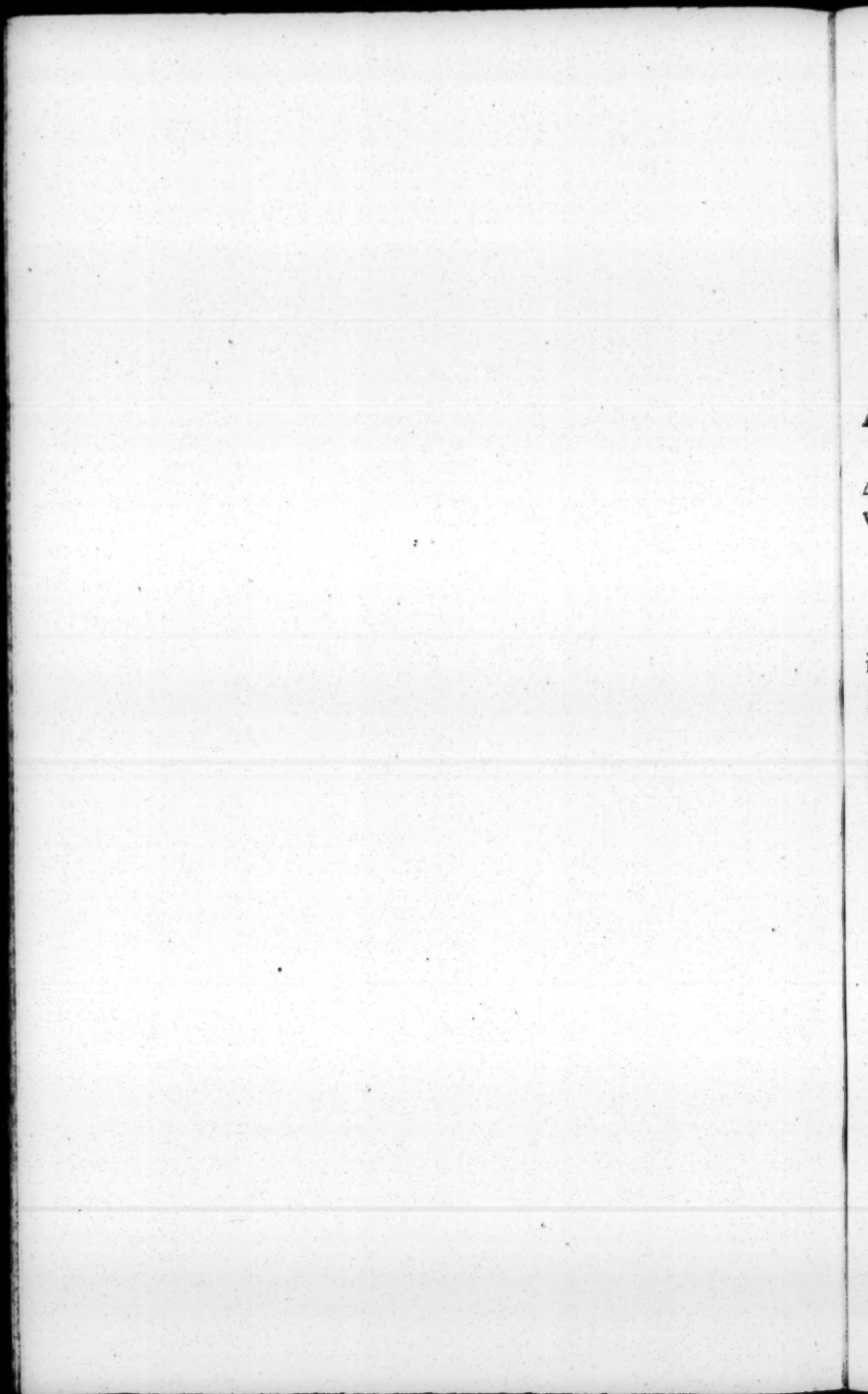
Second Coming: They are instructed by his First, Book IV
 what they must do to fit themselves for his Second;
 and they shall be judged at his Second Coming, by
 the Precepts which they have received at his Second.
 They will have no Excuses to make for following the corrupt Customs, and Examples, and false Errors of the Ages they have lived in, when they come before that Judge, who hath told them, that he will judge them by the Doctrine he hath taught them himself, and by the Life he lived here, upon Earth, to be a Model of theirs.

That then we may appear before him with Boldness in that Great Day, when he will judge all Men, let us take the Advice which S. John, the beloved Disciple, gives us; *My little Children, abide in him, that when he shall appear, we may have Confidence before him, and may not be ashamed at his Coming.* And that we may know what it is to abide in Jesus Christ, let us meditate upon these Words of the same Apostle; *He that saith that he abideth in him, ought himself to walk as Jesus Christ hath walked.*

1 John 2.
28.

1 Joh. 2.6.

F I N I S.



INDEX.

A

A *Abraham*, saw Christs coming with Joy 109. the Jews boast themselves his Children, 22. *Abraham's Bosom* what, 131.

Adultery, forbidden by the Law, 57. punished with Death, 40. The Adulterers, 105. he that Marrys another Woman, while his Wife is alive, is an Adulterer, 132.

Egypt, Christs flight into, 18.

Agony, of Christ, 138.

Ambition, Of the Disciples reproved by Christ, 98. 145, 179.

Almsgiving, The necessity of it, 119. how it must be given, 58, it purifies all things to us, 155. Christ commends it in a poor Widow, 165,

St. Andrew, was *John's* Disciple, 26. Brother of *Peter*, *ibid.* goes to Christ, *ibid.* brings his Brother, 36. leaves all at Christs Call, 37. made an Apostle, 54.

Angels, Watch over Men, 99. foretel the Nativity of *J. Baptist* and Christ, 2. move the Pool of *Jerusalem*, 50. comfort Christ in his Agony, 188. open the Sepulchre, 201. declare his Resurrection, 208.

Anointing, Diseases cured by it, 73. Christs Feet and Head Anointed, 152.

Apostles, What it signifies, 58. Christ chose Twelve, *ibid.* one proves a Devil, 86. their Mission and Instructions given them, 76. cure Diseases, 77. continue with Christ in all his temptations, 179 forsake him, 190. believe not his Resurrection, 208. receive the Holy Spirit, and a power to bind and loose, 212. sent into all the World to Preach, 316. and for this end are enabled to work Miracles, 213.

Appearances of Christ, 1. to *Mary Magd.* 208. 2d. to the Women, 209. 3d. to *St. Peter*, 211. 4th. to the Disciples going to *Emmaus*, 210. 5th. to all the Apostles, 213. 6th to some of them going to the Lake of *Gennesareth*, *ibid.* 7th to more than

The Index.

500 Brethren, *ibid.* 8th. to St. James, *ibid.* 9th. his last appearance before his Ascension, *ibid.*

Augustus's, Edict which he published about the Taxing, 13.

B

Baptism of St. John with Water, 21. his Baptism does not pardon Sins, *ibid.* a figure of Christ, 14. slighted by the Scribes and Pharisees, 64. Jesus receives it, 23. asks the Jews whether it was from Heaven, 158.

Baptism of Jesus Christ with Water, 31. with the H. Ghost and with Fire, 23. no Salvation without it, 29. the Apostles sent to Baptize all Nations with it. 216.

Barrabbas, The great Thief preferred before Jesus Christ, 196.

Beatitudes, The Eight Beatitudes, 55.

Blessing, Jesus Blesseth Infants, 135. breaks Bread, 81. the Sacrament, 177. he is blessed and praised by the People of Jerusalem, 151. Simeon blesseth the H. Virgin and Joseph, 18.

Bethany. The place where Lazarus and his Sisters dwelt, 140. Jesus Christ raised Lazarus there, 142. Supped with Simon the Leper, 149. went thither every Night in the Week of passion, 156. he carryed his Apostles thither at his Ascen. 218.

Bethlehem, The City of David, 13. Jesus Chr. born there, 15. Worshipped the Magi, 16. the Children of Bethlehem slain, 18.

Bethsaida, A City of Galilee, of which Peter and other Apostles were, 26. Cursed by Jesus, 24. there he Cursed a Blind Man, 18.

Blasphemy, Against the Holy Ghost, 67. against Jesus Christ at the Crucifixion, 202. he is called a Blasphemer, 45.

Blind-men, Jesus Healed two at Capernaum, 49. another at Bethsaida, 91. a blind Man Possessed and Dumb, 67. two at Jericho, 148. several in the Temple of Jerusalem, 157. spiritually blind, 87.

Blood, Christs Blood drink indeed, 85. the Blood of the Galileans mingled with their Sacrifices, 121. the Woman with a bloody-flux, 48. Jesus sweat Blood, 188. out of his Side came Water and Blood, 204. the Jews wish his Blood upon them, 197. the Blood of all the Righteous Men slain, shall be punished upon Jerusalem, 118.

Caiaphas,

The Index.

C

Caiphas, High-Priest of the Jews foretells Jesus Death, 143.
 Condemns Christ, 192.

Calling of St. Peter and St. Andrew, 26. the 2d. time, 32.
 of St. Philip and Nathaniel, 40. of St. Matthew, 46. of the 12
 Apostles, 54. to the great Supper, 126. to the Marriage, 160.
 to repentance, 35. many called, few chosen, 126.

Calumnies, Dispersed of Jesus; a Magician that cast out De-
 vils by Belzebug, 50. a friend of Publicans and Sinners, 46.
 a Glutton and Wine bibber, 64. a breaker of the Law, 52.
 an Impostor, 195. a Sinner, 110. a Blasphemer, and Impious,
 192. a Samaritan, 108. a seditious Man, 195. a Seducer,
 196. one who sought to make himself a King, 195. forbade
 paying Tribute to *Cesar*, *ibid*.

Capernaum, A City of Galilee, situate upon the Bank of
Gennesareth, 38. Jesus Christ dwelt there, *ibid*. he reproves
 their hardness, 65. Miracles which Jesus did there, 38, 39.

Centurion's, Faith and Care of his Servant, 60. acknowledged
 Jesus the Son of God, 204.

Cesar, Ought to have his dues, 162.

Christ, Acknowledged to be Messiah by Andrew and Philip,
 26. by St. Peter, 92. by Martha, 141. by the Centurion, 204.
 by the Devils, 39. confesseth it himself, 33. the Son of David, 105.

Commandments of God to be preferred before the Tradition-
 ons of Men, 87. to be kept, 136. the two great Command-
 ments of the Law what, 163. to love one another, 183. he that
 loves God, keeps his Commandments, 182.

Confession, Of Sins at Baptism, 21. of Christ by Devils; 39.
 by all that Christ will own, 77.

Conversion, Of a Sinner rejoiceth Heaven, 128. of St. Mat-
 thew, 46. of a Woman Sinner, 65. of Zaccheus, 146. of St. Peter
 of the Thief, 202.

Corazin, An Impenitent City, 64.

Covetousness, to be avoided, 118. of the Pharisees, 131. of
Judas, 150. the folly of it, 118.

Cross, We must bear the Cross, 127. Jesus Christ carried his
 own Cross to Calvary, 200. he is fixed to it, 201. his Title on

The Index.

the Cross, *ibid.* he entred into glory by the Cross, 210. he was lifted up on the Cross as the Brazen Serpent, 29.

D

D*ebtors*, The Parable of the two Debtors, 65. of the ungrateful Debtor, 101.

Dedication, Feast of, 122.

Devils, Acknowledge Jesus to be the Christ, 38. he gives his Apostles power over them, 76 and to 72 Disciples, 113. some of them driven out only by Prayer and Fasting, 97. Jesus accused of having commerce with Devils, 67. *Judas* called a Devil, 86, into whose heart he entred, 173. Jesus tempted by the Devil, 24. cast him out of the World, 154. Prince of the VWorld, *ibid.*

Destruction, Of *Jerusalem*, 152, 153.

Disciples, Of *John*, two of them become *Jesus's*, 29. two sent to Christ by *John* when he was in Prison, 62. fasted often, 47.

Disciples, Of *Jesus Christ* their first calling, 26, 36. the Twelve Apostles chosen out of them, 54. Seventy Two of them sent to preach, 113. Devils subject to them, *ibid.* some forsake him, 86. all leave him at his Death, 190. the beloved Disciple who, 178. Jesus appears to them, 213. to be a Disciple of Christ we must forsake all, 127.

Doctor, Doctors of the Law are the Scribes, 158.

Doctrin, *Jesus's* Doctrin not his, but God's, 104. it was accompanied with authority, 38. Pharisees Doctrin to be obeyed, but their example not to be followed, 164.

Drachma, a Tribute of Two Drachma's pay'd by *Jesus*, 98.

E

E*lias*, *John Baptist* said to be *Elias*, 4. he appeared to Christ at his Transfiguration, 94. *Elizabeth* *John Baptist's* Mother, 4. Enemies to be loved, 57.

Epiphany, Or Christs manifestation of the Magi, 15

Eucharist, In it Christs Flesh and Blood are received, 85. to be received by all, *ibid.* its effects, *ibid.* and institution. 177.

Faith,

The Index.

F

Faith, Makes Men Children of God, 12. can do all things 96. power of it, 157. Jesus reproves his Disciples for having little Faith, 42. St. *Peters* faith, 82. Jesus Christ is our food by Faith, 84. the Apostles pray Jesus to increase their Faith, 97. the Faith of the Apostles, 82. of those that carried the Man sick of the Palsey to Jesus, 45. of the Woman that had the bloody flux, 48. of the Blind-men, 49. of the Blind-man at *Fericho*, 149. of the Centurion, 61. of the Woman that was a Sinnet, 66. of the Woman of *Canaan*, 88. Jesus prays that St. *Peters* Faith fail not, 179. requires Faith of *Martha*, 141. Questions, whether he shall find Faith on Earth at his Second coming, 135.

Faithful, In small things, 130. the commendation of a Faithful Servant, 104. the unfaithful Steward put out of his Office, 130. Fasting of Jesus, 24. how to fast, 53.

Feasts, St. *Matthew* made a Feast for Jesus, 46. the Feast of *Simon* the Pharisee, 65. *Simon* the Leper at *Bethany*, 149. of *Herod* to his Lords, 78. to sit in the lowest Room at a Feast, 125. to Feast the Poor rather than the Rich, 126. the Marriage feasts, 160. the daily Feasts of *Dives*, 131.

Fig-tree, Barren Cursed, 156.

Flight, Of Jesus into *Aegypt*, 18. in persecution lawful, 77. of the Apostles from Jesus at his apprehension, 190.

G

Gabriel, The Angel appeared to *Zachary*, 4. to the Holy Virgin, *Ibid*.

Galilee, *Joseph* went into *Galilee* at his return out of *Aegypt*, 19. Jesus leaving *Judea* went into *Galilee*, 33. went over the First time, 35. the Second time, 76. the Jews would not allow a Prophet to come out of *Galilee*, 105.

Galileans, Jesus Disciples called so, 105. the *Galileans* slain by *Pilate*, 121.

Gennesareth, A City of *Galilee*, 37. the Lake of *Gennesareth*, 36. Jesus appeas'd a Tempest in that Lake, 41. went upon it, and suffered *Peter* to come to him on it, 82. the Miraculous

The Index.

raculous fishing in this Lake--the first, 37. the second, 213. Jesus Christ taught upon the Lake, 37.

Gentiles, Called into the Church instead of the Jews, 160. desire to see Jesus, 153. are some of Christs Flock, 112.

Gerasa, Or *Gadar*, the Miracle done there, 42. the People there desire Jesus to depart out of their Coasts, 44.

Gethsemane, Where the Garden was, into which Jesus often went with his Disciples, 187.

God, Is faithful to his promises, 7. his Love to Man, 29. to be Worshipped in Spirit and Truth, 33. alone to be Worshipped, 24. to be loved with all the Heart, 114. not to be tempted, 24. is good only, 136. never seen by any, 25. he that is of God, hears his Word, 108. to know him is Life Eternal, 186. he that doth his VVill, shall inherit Eternal Life, 59. he is one in Three Persons, 11. he shall be seen by the pure in Heart, 55. peacemakers are his Children, *Ibid.* and so are they that love their Enemies, 57. that which is highly esteemed by Men is odious to God, 72.

Gluttony. To be avoided, 169.

Grace, Brought by Jesus Christ, 25. he grew in Grace, 20. his VVords were full of Grace, 74. Christs Grace compared to Living Water, 33.

Great, Greatness, who is the greatest, 98. he that is Servant of all, *Ibid.* great Men did not believe in Jesus Christ, or dare not own it, 155. why, 16. Gospel is glad Tidings, 35. Preached by Christ, 40. we must believe it, 35. we must leave all for it, 137. the Apostles sent to Preach the Gospel in all the World, 218.

H

Hell, is called darkness, where there is nothing but wailing and gnashing of Teeth, 61. the Eternal Fire of Hell, 73. the Burial of the Rich Man in Hell, 131.

Herod, The Great King of the Jews troubled at the coming of the Magi, 15. pretended to Worship Jesus, *Ibid.* killed the Children of *Bethlehem*, 18.

Herod, *Antipas* Son of *Herod* the Great, Married his Brothers Wife, 31. Imprison'd *John* the *Baptist*, *Ibid.* beheaded him, 79. believes Jesus Christ to be him, *Ibid.* Jesus calls him
him

The Index.

him Fox, 124. bids his Disciples take heed of the Leaven of Herod, 91. is brought before him, but saith nothing, 196. his Officers take Jesus, 162.

Herodias. Herods Brothers Wife hates S. John Baptist, 31. made her Daughter to ask his Head of Herod, 79.

Honour, Hypocrites Honour God only with their Lips, 81. to be given to Parents, 87. Jesus Christ refused Secular Honour, 82.

Hosanna, Given to Christ, 152.

Humble, Humility. Jesus Christ is humble, 113. shall be exalted, 125. Jesus Christ commands it, *Ibid.* and gives us an example of it, 201.

Hypocrisy, Hypocrites: Hypocrisy is the Leaven of the Pharisees, to be avoided, 118. Jesus reproves and curses Hypocrites, 116. the unprofitable Servant hath his Portion with Hypocrites, 120.

I

James, The greater, Son of Zebedee, called by Jesus Christ, 36. made an Apostle, 54. called *Boanerges*, *Ibid.* a Witness of Christs Transfiguration, 93. agony, 187. reproved for his indiscreet Zeal, 144. and ambition, 145. asks Jesus about the Destruction of *Jerusalem*, 166.

James, The Less made an Apostle, 55. the Kinsman of Jesus Christ, 74. Jesus Christ appeared to him after his Resurrection, 166.

Jairus's, Daughter raised from the Dead, 47.

Jerusalem, Troubled at the Birth of Jesus Christ, 15. kills the Prophets, 124. her Destruction, 167. Jesus laments it, 152. reproved also by him, *Ibid.*

Jesus Christ, The Son of the most High, his Kingdom to have no end, 6. the Second Person in the Trinity, 7, 10. saves his People from their Sins, 9. is God and Man, 10. the Word of God, *Ibid.* the Wisdom and Power of God, 11. the Light and Life of Souls, 18. subject to *Mary* and *Joseph*, 20. increased in Wisdom and Stature, *Ibid.* came to save the World, 29. for Sinners, not the Righteous, 46. fled from being made a King, 87. the Carpenters Son, 74. Son of God and *David*, 161. the way to God, the Truth and the Life,

The Index.

181. spake nothing of himself, 182. is the beloved Son of God, 23, 94. entered into his glory by dying on the Cross, 210.

Imposition, Of hands for curing, 91. for blessing, 136.

Incarnation, Of Jesus Christ, 6. God visited Man by the Incarnation, 8. Gods promises fulfilled by it, 9. the benefits of this Mystery, 6, 8.

Innocents, Murdered, 19.

St. John the Baptist, His Nativity foretold by an Angel, 4. filled with the Holy Ghost from his Mothers Womb, *Ibid.* great in the sight of God, *Ibid.* his Birth, 7. Circumcision, 8. a Prophet of the most High, dwelt in the Desert, *Ibid.* came to manifest the Light to Men, 12. his Preaching and Baptism, 20. his answer to those that were sent to him, 23. his first Testimony which he gave to Jesus, 25. his Second, 26. Third, *Ibid.* Fourth, 30.

St. John, The Evangelist, Son of *Zebedee*, called by Jesus, 36. made an Apostle, 54. named *Boanerges*, *Ibid.* a Witness of Christs Transfiguration, 93. and agony in the Garden, 187. is reprov'd for his indiscreet Zeal, 144. and ambition, 145. and for hindring a Man from casting out Devils in Christs Name, 98. the Beloved Disciple, 178. who lay on Jesus Breast at Supper, and asked who should betray him, *Ibid.* stood at the Foot of the Cross, 230. Jesus commended the Holy Virgin to him, *Ibid.* went with *Peter* to the Sepulchre, 207. acknowledged Jesus on the Shore, 213. the Apostles thought he should not die, 215.

Joanna, One of the Women that Ministered to Jesus, 76.

Jonas, A Figure of Christ, 68.

Joseph, Betrothed to the Virgin, of the Family of *David*, 5. 13. a Just Man. 9. accounted the Father of Jesus, 74.

Joseph, Of *Arimathea*, a Jewish Counsellor, but a Disciple of Christ, 205. begged his Body of *Pilate*, *Ibid.* Buried it in his own new Tomb, 206.

Judas, The Apostle, called also *Thoudas*, made an Apostle, 55. Brother of *James* the Less, *Ibid.* asks Christ why he did not reveal himself to the World, 182.

Judge, The Parable of the unjust Judge and Widow, 134. Jesus came not to judge. but to save the World, 29. would not judge in Temporal affairs, 118. shall come again to judge the World, 168. for which he hath received power of God, 57.

Judgment,

The Index.

Judgment, Last, the Description of it, 171. the Time unknown, 169. must be prepared for by Watchfulness and Prayer, *ibid.* who shall appear there with Confidence, *ibid.*

Just, shall be persecuted, 166. shall lift up their Heads at the last Day, 168. shall shine like the Sun in Heaven, 73. shall be placed at the right Hand, at the Day of Judgment, 171. shall be like the Angels after the Resurrection, 163.

L.

L*aw*, Fulfilled and perfected by Jesus Christ, 67. *Moses* gave the Law, but Jesus Christ Grace, 25. the difference between the Old and New Law, 36, 37. all the Law is compriz'd in loving God and our Neighbour, 163. the Law continued to *John*, 63. Jesus Christ accused of breaking the Law, 51. The *Pharisees* preferred their Traditions before the Law, 154.

Lazarus, The Brother of *Martha* and *Mary*, 115. the Friend of Jesus Christ, raised from the Dead, 142. sat at Table with Jesus, at the Feast at *Simon's* the Leper, 149. the Jews would slay him, 150.

Lazarus, The poor Man, the Dogs lick his Sores, 131. carried into *Abraham's* Bosom, *ibid.*

Legion, Freed by Jesus, 43.

Lepers, The Cure of a Leper, 60. of Ten, 103. Jesus sups with *Simon* the Leper, 149. a Leper cured by *Elisha*, 75.

Life, Jesus Christ is the Fountain of Life, 12. the Way, the Truth and Life, 181. the Bread of Life, 84. what we must do to obtain Eternal Life, 127.

Lot, His Wife, 134.

Love of God to Men, In sending his Son, 29. God loves them that love Jesus Christ, 21. hears their Prayers, *ib.* he loves his Elect as Christ, 187. Jesus Christ loved *Lazarus* and his Two Sisters, 140. his Love to his Sheep, 112.

Love of Men to God, This is the greatest Commandment, 114. much is forgiven to him that loves much, 66. he that loves God keeps his Commandments, 116. God abides in him that loves him, *ibid.* he that loves Christ rejoiceth in his Glory, 182. Jesus's Love for his Father, *ibid.*

Love

The Index.

Love of our Neighbour, Is the Second Commandment, 114. equal to the First, of loving God, 163. which are the sum of all the Law, *ibid.* is the Fruit which Christ would have us bear, 183. he gave us an Example of it, *ibid.* and for this counts us his Disciples, 176. is discovered by the Help we afford him, 114. we must love our Enemies, 183.

Lunaticks, Healed by Jesus, 39.

M.

M*agi*, Worship Christ, 15.

Malchus, An Officer, whose Ear *Peter* cut off, 190. cured by Jesus, *ibid.*

Marriage, not to be dissolved, 132. Virginitie better, 133. God ordain'd it, 132. not useful after the Resurrection, 163.

Mary, the Mother of Jesus, Of the Family of *David*, espoused to *Joseph*, 5. but lived in perfect Chastity with him, *ib.* brought forth Jesus Christ at *Bethlehem*, 10. went to the Temple to purify her self, 17. observed his Sayings, 20. stood at the Foot of the Cross, 203. was given to *S. John* as his Mother, and *John* to her as her Son, *ibid.*

Mary Magdalene, is freed from Seven Devils, 76. follows Jesus and ministred unto him, *ibid.* stood at the Bottom of the Cross, 203. saw him buried, 205. and came to embalm him, 206. saw the Sepulchre open, and ran to tell *Peter* and *John*, 207. wept at the Sepulchre, *ibid.* saw Two Angels, *ibid.* and after Jesus himself, *ibid.* told his Apostles of his Resurrection, 209.

Mary, the Sister of Martha, Chose the good Part, 115. poured the Oyntment on Jesus's Head and Feet, 149.

Mary, the Mother of James, The Sister of the Virgin, a Follower of Jesus; she stood with the other Women at the Cross, and went to the Sepulchre with them, 209.

Martha, Entertains Christ at her House, 114. and was busy in preparing for him, 115.

S. Matthew, His Conversion, 46. made Jesus Christ a Feast, *ibid.* is made an Apostle, 74.

Messias, was to be born at *Bethlehem*, 15. the Jews Error about his Kingdom, 147.

The Index.

Mercy, God is merciful to the merciful, 55. loves mercy more than Sacrifice, 47.

Miracles, Jesus did more than are written, 218. were Proofs of Christ's Divinity, and Purity of his Doctrin, 122. *John Baptist* did none, 124.

Mountain, Jesus's Sermon on the Mountain, 14. a firm Faith removes Mountains, 97. Mount *Calvary*, 200. of *O-lives*, 187. Jesus was transfigured on a Mountain, 94. shewed himself to his Disciples in a Mountain of *Galilee*, 217.

Moses, Gave the Law, 25. not obeyed by the Jews, 133. appeared with Christ at his Transfiguration, 94. he permitted divorce only for the hardness of the Jews Hearts, 133.

Murmuring, Of the Pharisees against Christ for Eating with Sinners, 46. against the Disciples for Eating with unwashen Hands, 86. of the Jews against Jesus, because he said, He would give them his Flesh to eat, 84. of the Disciples against *Mary*, for wasting the Oyntment, 150.

N.

N*Ain*, A City of *Galilee*, where Jesus Christ raised the Widow's Son, 62.

Nativity, of *John Baptist*, 8. of Jesus, both Divine and Human, 12, 13.

Nathanael, A true Israelite, 27. Jesus's Discourse with him, *ibid.* saw Jesus Risen, 213.

Nazareth, A City of *Galilee*, where the Angel first came to the Virgin, 5. Jesus brought up there, 19. preached there, 74. did few Miracles there, 75. called a *Nazarene*, 19.

Nicodemus, Came to Jesus by Night, 29. Jesus's discourse with him, *ibid.* opposes those that would have condemned Jesus Christ, 105. he buried Jesus Christ, 205.

Ninivites, shall rise up in Judgment against the Jews, 69. their Repentance, 68.

The Index.

P.

Palsy, several Persons cured of the Palsy by Jesus Christ, 40, 45, 60.

Pardon, We must pardon others if we will obtain Pardon of God, 101. before we go to our Prayers, 157. be always ready to pardon, 100.

Parable, What it is, 70. why Jesus spake in Parables, 71. Parables of the Two Debtors, 65. armed Man, 67. Seed, 70. Treasure in the Field, 73. Pearl of Price, *ibid.* good Samaritan, 114. rich Miser, 119. barren Fig-tree, 121. Marriage-supper, 126. lost Sheep and Groat, 128. prodigal Son, 129. unjust Steward, 130. unjust Judge and Widow, 134. Pharisee and Publican, 135. Labourers in the Vineyard, 138. Talents, 169. Ten Virgins, &c. 170.

Passover, What the Jewish Passover was, 173. Jesus went to Jerusalem at this Feast, 144. he staid in Galilee one Passover, 88. he kept the Passover with his Disciples, 175.

Passion, Of Christ foretold the first, 92. second, 97. and third Time, 144. the History of it, 189.

Patience, Necessary in Afflictions, 55. the Soul is possessed by Patience, 166.

Pentecost, One of the great Feasts of the Jews, 102.

Persecutions, Shall befall the Just, 76. it is their Happiness, 56. they may fly, 76. some Persecutors think they do God Service, 184. prayer for Persecutors, 57.

Perseverance, In Prayer, 134. necessary for Salvation, 166.

Pharisees, Who they were, 21. reject S. John and Jesus Christ, 64. preferred their Tradition before the Law of God, 86. ignorant of the Messias's coming, 90. their Doctrine and Hypocrisy compared to Leaven, 91. blind Guides, 87. were careful of the outside, without cleansing their Hearts, 116. their Error about Oaths, 117. their Pride, 116. ambition for the chief Places, *ibid.* covetousness, *ibid.* hatred of Jesus, 132. seek to ensnare him by Questions, 158. endeavour to take him, 162. put him to Death, 200. call him Impostor, 206. set Guards about his Sepulchre, *ibid.* the Parable of the Pharisee and Publican, 135.

S. Peter,

The Index.

S. Peter, The Apostle, was called *Simen*, 26. went to Jesus with *Andrew*, *ibid.* Jesus Christ named him *Peter*, *ibid.* left all to follow Christ, 37. was made an Apostle, 54. Witness of Christ's Transfiguration, 93. and Agony in the Garden, 187. went on the Water, and was reprov'd for his little Faith, 82. he confesseth Christ to be the Son of God, 92. for which he gave him the Keys of the Kingdom of Heaven, *ibid.* he attempts to keep Jesus from Suffering, 93. he promises Christ not to deny him, 180. but denies him Three Times, 192. he laments his Fault, 193. he runs with S. *John* to the Sepulchre, 207. Jesus Christ appears to him. 211. asks him Three times concerning his Love, 214. and foretels his Martyrdom, which he should suffer, *ibid.*

S. Philip, Called by Jesus, 26. called *Nathanael*, *ibid.* is made an Apostle, 54. the *Greeks* go to him to shew them Jesus, 153. he desires Christ to shew him the Father, 181.

Pilate, Governour of *Judea*, slew the Galileans, 121. questions Jesus, 195. sends him to *Herod*, 196. would have saved him, 197. caused him to be scourged, 198. shews him to the Jews, crowned with Thorns, *ibid.* condemning him, 199. grants his Body to *Joseph of Arimathea*, 205.

Possessed with Devils, Jesus cureth several, 40. at *Capernaum*, 38. a dumb Man, 49. one blind and dumb, 67. Two Men very fierce, 42. the Woman of *Canaan's* Daughter, 88. *Mary Magdalene*, 76. Two other Women, *ibid.*

Potters Field, 194.

Prayer, Rules for it, 58. the Lord's Prayer, *ibid.* the efficacy of Prayer and Fasting, 97. and Faith, 98. how we must pray, 59. perseverance in Prayer, 134. Prayer and Watching, 114. Prayer against Temptation, *ibid.* Prayer for Persecutors, 58.

Prayer of Jesus Christ, after his Baptism, 23. in the Desert, 82. before he chose his Apostles, 54. after he cured the Leper, 60. when he was transfigured, 94. when he taught his Disciples to Pray, 50. after his last Supper, when he prayed for S. Peter's Faith, 179. For his Apostles and all the World, 186. for his Elect, *ibid.* in the Garden, to avoid Death, 188. upon his Cross for the Persecutors, 201. commending his Soul to God, 204. his Prayer was always heard, 205. he promises to pray for the Holy Spirit, 181.

Prodigy,

The Index.

Prodigy, The Jews desire one, 68. several appeared at Jesus Death, 204.

Prodigal, The Parable of him, 128.

Prophet, Prophecy, a Prophet is without Honour in his own Countrey, 75. *Caiphas* Prophecy concerning Christs Death. 143.

Prophets, Explained by Christ, 210. the Prophets end at *John*, 63, who was more than a Prophet, *Ibid.* *Zachary's* Prophecy. 8.

Publicans, Instructed by St. *John*, 22. received by Jesus, 46. more just than the Pharisees, 61. hated by the Jews, 46. the Parable of the Pharisee and Publican, 135. a Publican made an Apostle, 46. and another a Child of *Abraham*, 147.

Purification, Whom the Law obligeth in that case, 16. the Virgins Purification, 17.

Q.

Queen of *Sheba* shall condemn the Jews, 69.

R

Reconciliation, Necessary before we Sacrifice to God, 56. as also before prayer, 158.

—*Redemption*, Jesus Christ shed his Blood for the Redemption of Souls, 145.

Reward, Shall be great to those that suffer for Righteousness sake, 56. Hypocrites receive their Reward here, 57. the Workman is worthy of his Hire, 77.

Repentance, Preached by St. *John*, 21. and Jesus Christ. 35. by the Apostles, 76. Repentance of the *Ninivites*, 68. in Sackcloth and Ashes, 65. of a Sinner causeth Joy in Heaven, 129. necessity of it, 121. Baptism of Repentance, 21. Fruits worthy of Repentance, 22. it ought to be Preached every where, 144. the Repentance of a Woman, that was a sinner, 66. God expects Repentance, 121. Jesus Christ receives sinners upon their Repentance, 128. reproves the impenitent Cities, 65. *Judas's* false Repentance, 194.

Reproof,

The Index.

Reproof, Given by Jesus Christ to the Apostles, 42. Pharisees, 64. Scribes, 16. Impenitent Cities of *Galilee*, *Ibid.* Simon the Pharisee, 66.

Resurrection, Jesus Christ hath all the Power to raise the Dead, 51. he is the Resurrection, and the Life, 141. he will raise them that eat his Flesh, 85. the Dead shall rise, 163. there shall be no Marriage after the Resurrection, *Ibid.* Christ raised from the Dead *Jairus's* Daughter, 49. The Widows Son of *Nain*, 62. *Lazarus*, 142. the dead Bodies of many Saints, at his own Resurrection, 204.

Retreat, Jesus retires into the Desert, where he is tempted, 5. he retreated from *Judea*, after the Imprisonment of *John*, 33. into a Desert to pray, 39. to the Sea-side, 54. into a Mountain to pray before he chose his Apostles, *Ibid.* into the Desert after he had healed the Leper, 60. after his Fame was spread in *Herods* Court, 80. into a Mountain, when they would have made him a King, 82. into the Coasts of *Tyre* and *Sidon*, 88. Into the City of *Ephrem*, after the Resurrection of *Lazarus*, 143.

Riches, Rich-men, a *Wo* pronounced against them, 65. the Covetous Rich-man, 119. the VVicked Rich-man, 131. Rich toward God, *Ibid.*

Riches, Are Thorns, 119. why Jesus calls Riches the Mammon of unrighteousness, 130. rich Men hardly saved, 136. the good use to be made of Riches, 119.

S

Sabboth-day, A day of Rest, 51. Jesus Christ often accused of breaking the Law of the Sabboth, because he did Miracles on it, *Ibid.* justifies himself, 52. and his Apostles, *Ibid.* it is lawful to do well on the Sabboth-day, *Ibid.* it is for Man, *Ibid.* Jesus Christ is Lord also of the Sabboth, *Ibid.*

Sadducees, Who they were, 22. *Johns* saying to them, *Ibid.* they desire a Sign of Jesus Christ, 90. their Doctrin called Leaven, 91. they Question with Jesus, 163. he proves the Resurrection to them, *Ibid.*

Salome, The Wife of *Zebedee*, prayeth Jesus for her Children, 145. stood by the Cross, 203. went to the Sepulchre, 206.

Salomon,

The Index.

Salomon, Visited by the Queen of *Sheba*, 69. Jesus Christ greater than he, *Ibid*.

Samarita, Samaritans, Enemies of the Jews, 33. the Samaritan Woman converted by Jesus Christ, *Ibid*. the Samaritans believed on him, 34. they would not let him pass thro' their City, 77. the Good Samaritan, 114. the thankful Leper of *Samarita*, 10.

Scandal, The necessity of Scandals, 100. the World is full of them, *Ibid*. Wo to the causes of them by their Faults, *Ibid*. the Eye to be plucked out, and Hand to be cut off that offend, *Ibid*. Jesus Christ a Scandal to the *Nazarenes*, 74. to the Pharisees, 87. Apostles, 180. he is happy that is not offended in him, 63. Jesus Christ flights the offence of the Pharisees, 84. he pays Tribute to avoid Scandal. 98.

Servant, We cannot serve two Masters, 58. the Servant is not Greater than his Master, 77. all are unprofitable Servants, 120. the first among Christians must be Servant of all, as Christ himself was, 146. Christs Servants must follow him, 187.

Sidon, A Heathen City, 64.

Simeon, An Old Man, full of the Spirit, 17. saw and embraced Christ, *Ibid*. his Hymn and Prophecy, 18.

Simon, The Pharisee made a feast for Jesus Christ, 65. offended at him for suffering a sinful Woman to kiss his Feet, *Ibid*. reprov'd by Jesus, 66.

Simon, The Leper, Jesus Christ Supped at his House at *Bethany*, 90.

Simon, Of *Cyrene* bears Jesus's Cross before him, 200. v. *Sinn*.

Sin. Against the Holy Ghost, 67. God only forgives Sins, 45. the Church hath Power to pardon Sin, 100. Servant of Sin, 108. Sin forgiven to the Man sick of the Palsy, 45. and Woman that was a Sinner, 66.

Sinner, Jesus Christ called a Sinner, 110. eats with Sinners, 46. came down from Heaven for Sinners, 128.

Sodom, A City punished for her Sinns, 50. less Guilty than the Impenitent Cities of *Galilee*, *Ibid*.

Soldiers, *Johns* Instructions to the Soldiers, 22. Guard the Cross of Christ, 204. the Sepulchre, 206.

The Index.

Holy Spirit, *John Baptist* filled with the Spirit, 4. *Jesus Christ* Conceived by the Operation of the Holy Spirit, 6, 9. it proceedeth from the Father, and Son, 11. discovered *Jesus Christ* to *Simeon*, 17. came down from Heaven upon *Jesus* in the form of a Dove, 23. carryed him into the Desert, 24. Inspired whom it pleaseth, 29. to be Born of Water, and of the Spirit, *Ibid.* Baptism with the Holy Ghost and with Fire, 23. Blaspheming against the Holy Ghost, 67. it was given after Christ was Glorified, 184. the Spirit of Truth, *Ibid.* Condemns the World, *Ibid.* promised to the Apostles, 184. given them, 212, 216.

Star, A Miraculous Star conducted the Magi to Christ, 15.

Steward, The unjust Steward, 119.

Sun, Darkned at Christs passion, 203. and so it shall be at Christs Coming, 168.

T

T*abernacles*, The Feast of Tabernacles one of the Great Feasts of the Jews, 102. why Instituted, *Ibid.* *Jesus* came to *Jerusalem* in the midst of this Feast, *Ibid.*

Temple, Christ drove the Traders out of it Twice, 28, 156. the House of God, and of Prayer, *Ibid.* the Destruction of the Temple of *Jerusalem*, 153. the Vail Rent from the top to the bottom. 204.

Temptation, Of Christ by the Devil, 24. by a Scribe, 164. by the Pharisees, 162. by the Sadducees, 163. the Devil desires to tempt the Apostles, 179. Prayer to keep out of Temptation, 188. by Watching and Prayer also, *Ibid.*

S. Thomas, Made an Apostle, 55. willing to dye with Christ, 140 doubts of the Resurrection, 212. fees and believes, *Ibid.*

Traditions, Preferred before the Law by the Pharisees, 87.

Transfiguration, Of *Jesus Christ*, 93.

Trinity, To be believed, 11.

Truth, *Jesus Christ* is the Essential Truth, 12. the Truth and the Life, 155. makes us free, 108.

Tyre, A Pagan City shall be less punished than the Jews, 64.

R

Virgin

The Index.

V

V *Irigin Mary*, The Mother of Jesus always a Virgin, 5. a Virgin Conceived, 10. the Praise of Virginitie, 133. the Parable of the Ten Virgins, 183.

Vine, Vineyard, the Parable of the Labourers in the Vineyard, 138. the Vineyard, and the Husbandmen that Hired it, 159. Jesus Christ the true Vine, 204.

Vipers, Pharisees compared to them, 22.

Voice, Jesus owned to be the Son of God, by a Voice from Heaven, 23.

W

W *Asb*, *Water*, Baptism with Water, 22. Water changed into Wine, 27. Jesus went upon the Water, 82. as also St. Peter, *Ibid.* Water and Blood issued out of Jesus's Side, 204. living Water, 6. Rivers of living Water, 105. Jesus Washed the Feet of his Disciples, 176. Simon the Pharisee reproved for not Washing Jesus Feet, 66. and the Disciples for not Washing their Hands, 86.

Wine, Water changed into Wine, 27. Wine and Oyl poured into Wounds, 114. Wine mingled with Gall given to Jesus, 201.

Woman, The Woman with the Bloody Flux, 48. the Woman of Canaan, 88. the Woman bowed down, 121. the Woman Sinner, 65. sinful Women converted by John Baptist, 64. a Woman Divorced not to be Married, 132. the Woman that had 7 Husbands, 163.

Holy Women, Delivered from evil Spirits, 7. follow Jesus and Minister to him, *Ibid.* saw him dye, 203. Prepared Spices to emalm him, 206. go to the Sepulchre, 208. saw two Angels, *Ibid.* and then Jesus himself 209. tell the Apostles of his Resurrection, *ibid.*

Word, What it is, 10. Jesus is the Word of God, *Ibid.* this Word is the Life and Light of Souls, 12. the Truth and essential Wisdom, *Ibid.*

Word,

The Index.

Word, Of God, happy are they that observe it, 79. Christ's words are words of Life, 86. he that keeps them shall not dye, 77.

World, Knows not, nor receives Christ, 12. full of offences, 99. is no profit when gotten by the loss of the Soul, 93. hates Christ, 183. an Enemy of Christ and believers, 186. the Devil is its Prince, 154. Christ calls us out of the VWorld, 186. false pleasures of the VWorld, 56.

Z

Z *Achary*, Father of *John* the *Baptist*, 4. *Prophecieth*, 8.

Zachæus, *Jesus* Lodgeth at his House, 146.

Zebedee, Father of *James* and *John* Apostles, 36.

Zeal, The disorderly Zeal of *John* and *James*, 145.

E R R A T A.

E R R A T A.

PAge 4. line 14. read *had*, and so p. 17. l. 2. p. 26. l. ult. after *sa* r. *him* add *he said*. p. 27. l. ult. after *Feast*. r. *He*. p. 36. l. 2. r. *will*. and l. ult. dele *in*. p. 39. l. 6. r. *instant*. p. 55. l. 10. r. *touch*. p. 57. l. 8. from bott. after *did* put *not*. p. 64. l. 8. from bottom dele *use*. p. 69. l. 20. for *they have* r. *be bath*, and for *have* r. *bath*, and l. 21. for *are* r. *is*. p. 70. l. 15. for *end* r. *shore*. p. 73. l. 10. for *they* r. *we*. p. 77. l. 9. from bott. for *they* r. *the*. p. 78. l. 2. r. *followed*, l. 7. after *with* r. *in the*. p. 81. l. 12. r. *thousand*. p. 84. l. 7. r. 5000. p. 85. l. 11. 12. and p. 91. l. 12. change *hard* and heard for each other. p. 89. l. 4. r. *hand*. p. 95. l. 11. from bott. r. *their*. p. 101. l. 9. from bott. for *suffered from* r. *committed against*, and in the Margin, for 19. r. 10. p. 109. l. 6. from bott. r. *Siloam*. p. 114. l. 23. after *but* r. *a*. p. 132. l. 1. after *that* r. *as*. p. 135. l. 2. dele *will*. p. 138. l. 29. dele *came*. p. 144. l. 1. r. *that* p. 151. l. 12. r. *without*. p. 182. l. 1. after *but* put *his*, l. 32. before *power* r. *no*. p. 184. l. 26. dele *of*. p. 187. l. 13. r. *thou hast sent me*. p. 188. l. 5. r. *decreed*. p. 201. l. penult. r. *casting*. p. 204. l. 6. before *gave* r. *and*. p. 216. c. 51. r. *appearances*. p. 217. l. 7. after *meet* put *them*, and l. 10. r. *this*. p. 223. l. 4. for *second* r. *first*.

Other Literal Mistakes in the Printing, are desired to be corrected with the Pen,
by the Reader.

